

# Improvement Era



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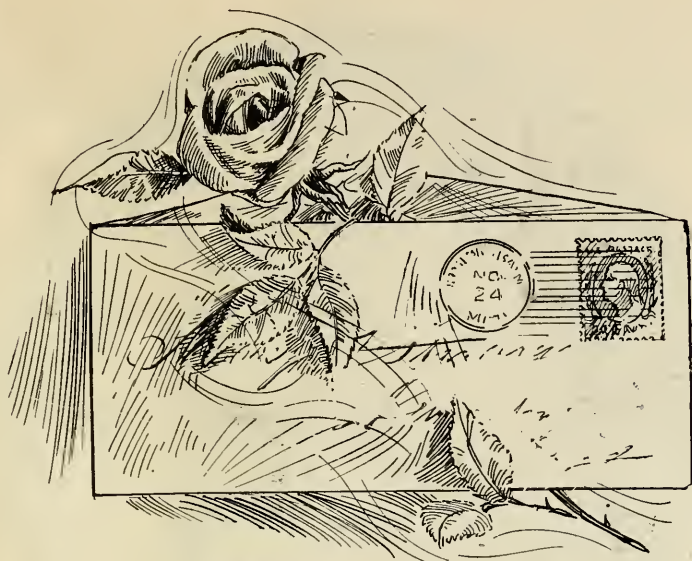
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## The Letter

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I held the dainty letter to my lips,  
And dreamed awhile ere broken was its seal;  
The hot blood sped to brain and finger tips,  
My quickened heart-beats dizzy made me feel.  
Then from my temples in my ears were sounds  
Like to the hurried beating of a bell;  
My sluggish pulses changed to rapture bounds,  
You know the why, what need my words to tell?  
Unopened, yet a message I might read,  
In fragrance that from out thy letter came,  
And for long time my passion thus to feed,  
I breathed it deep, and whispered still thy name:  
Love is this truth—that fate this gift yet owes,  
To kiss thy lips as now I kiss the rose?

ALFRED LAMBOURNE.





Photo from the original relief in Thorvaldsen's Museum, Copenhagen.

## Winter

This relief medallion is one of the four which Thorvaldsen executed in 1836, and known as "The Seasons." They are, perhaps, the best known and most often reproduced of any of his many remarkable works to be found in the museum in Copenhagen bearing his name. In "The Seasons" he has illustrated, as well, the four periods in human life: childhood, youth, middle age, and old age; corresponding to spring, summer, autumn, and winter. In "Winter" we see old age taking comfort by the lamp and fireside, the only companion the cat.

# IMPROVEMENT ERA

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## Is Man Immortal?

IN THREE PARTS—PART I

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BY JOSEPH F. SMITH, JR., OF THE COUNCIL OF THE TWELVE

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Many are the conflicting doctrines taught throughout Christendom regarding the soul and its redemption, all of which are based on various interpretations of the Bible by the different sects. One class of believers say that man is composed of a triple entity, the natural, or physical body, combined in mortality with an immaterial, immortal counterpart, composed of the spirit, and the soul, "bound together as the joints and marrow of the backbone, and that it requires the searching eye of Him with whom we have to do \* \* \* to distinguish between the soul of man and man's spirit \* \* \* so closely connected as to defy dissection."<sup>a</sup>

Others believe that man is of dual character, composed of the mortal body and immaterial, immortal spirit, or soul, the terms being interchangeable, and referring to the "divine essence or spark that comes from God," and constitutes the vital part of man. This soul, or spirit, is especially characterized by the attributes of self-consciousness, reason and emotions, "having intelligent faculty and existence independently of the substantial organism with which it is associated." Such are the views of the dominant Christian sects, who also quite generally believe that the mortal, or physical, body, is not essential to man's existence, and at the time of death is "shuffled off" to return to dust from whence it came, while the immortal, immaterial soul continues on to realms of bliss in heaven, or to endless torment in the depths of hell, as judgment is passed, at the time of death, or will be pronounced, at the great judgment day. "At the final judgment," they say,

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<sup>a</sup>Rev. John H. Troy, in *Rutherford-Troy Debate*, Los Angeles, April 21, 1915.

"the lot of every soul will be irrevocably fixed, and that it will either eternally enjoy the Beatific Vision in heaven, or share the endless torments prepared for the devil and his angels."<sup>b</sup>

Still others believe that there will be a resurrection of the dead, "both small and great," and in the resurrection there will be a re-uniting of body and spirit of the righteous who shall dwell eternally in heaven, while the wicked, "after receiving the punishment of their sins, shall be blotted out of existence,"<sup>c</sup> having the sentence of the "second death passed upon them."

Another favorite doctrine of certain sects is that there is no such thing as an immortal, living spirit dwelling within the body of man. The soul of man, according to this teaching, is the natural body into which the Lord breathed the breath of life. Therefore, they say, breath is the spirit or life of man. Their doctrine is that "man is destitute of immortality *in every sense*; that he is a creature of organized substances, subsisting in the life power of God, which he shares in common with every living thing under the sun; that he only holds this life on the short average tenure of three-score years and ten, at the end of which he gives it up to Him from whom he received it, and returns to the ground whence he originally came, *and meanwhile ceases to exist.*"<sup>d</sup> In this condition, according to this theory, all men remain until the resurrection, when the just shall come forth to dwell on the earth eternally, and the wicked to receive sentence of the second death which is complete annihilation.

The advocates of this belief are very adroit, and rather arrogant in expressing their views, and not above perverting scripture to make it harmonize with their peculiar doctrine. In attacking those who believe in the existence of spirit, they make the following charge:

"If that condition be true, it means that God is responsible for every idiot, every born criminal, because these are begotten under conditions over which they have absolutely no control. A child is begotten by drunken and debauched parents, and at the very moment of conception \* \* \* God intervenes and implants in the creature an immortal spark. The child is born necessarily a depraved creature. It lives on earth a while, dies, and must spend eternity in this miserable condition without choice or election on its part. Such a theory is wholly unreasonable. God is not unreasonable. The creature I have just described is imperfect. God makes nothing imperfect (Deut. 32:4), God is in no wise responsible for the life of imperfect or depraved beings."<sup>e</sup>

"If the mind be a spark from God—if it be a part of the Deity Him-

<sup>b</sup>*The New American Encyclopedic Dictionary.*

<sup>c</sup>*The New American Encyclopedic Dictionary.*

<sup>d</sup>Robert Roberts, Lecture II, *Christianity Astray*.

<sup>e</sup>J. F. Rutherford, in *Rutherford-Troy Debate*, Los Angeles, April 21, 1915.

self, transfused into material organizations (and this is the view contended for by believers in the immortality of the soul), our faculties ought to spring forth in full maturity at birth. Instead of that, as everybody knows, a new-born babe has not a spark of intellect or a glimmer of consciousness. \* \* No one can carry his memory back to his birth, he can remember when he was three years old perhaps; only in a few cases can he recall an earlier date. Yet, if the popular belief were correct, *memory ought to be contemporaneous with life from its very first moment.*

"Again, if all men partake alike of this divine, thinking essence, they ought to manifest the same degree of intelligence, and show the same disposition. \* \* One man is shrewd and another dull—one vicious and depraved, and another high-souled and virtuous—one good and gentle, another harsh and inconsiderate, and so on. There ought to be uniformity of manifestation if there be uniformity of power."<sup>f</sup>

And thus they argue with false premises to false conclusions. Here are some of the choice passages used in defense of this peculiar doctrine:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27).

"As for man, his days are as grass: as a flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psalms 3:15-16).

"Man that is born of woman is of few days, and full of trouble.

"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1-2).

"But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14:10).

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, wither thou goest" (Eccl. 9:10).

They fail to understand that any expression of this character is used in a limited or relative sense, or, that many expressions of the scriptures are the thoughts of men, and are without inspiration, and that these expressions, given here, are concerning this life, and the physical body only. It is hardly to be wondered at that there is such a difference of views in the Christian world, for every man interprets the scriptures unaided by the Holy Spirit, whose mission is to guide "into all truth," and, we read, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14.) Blind leaders of the blind, who refuse to accept present-day revelation, are sure to err.

<sup>f</sup>Robert Roberts, Lecture II, *Christianity Astray*.



Moreover, we should not forget that in no place in the Hebrew scriptures, as the translations have come to us, is there a well defined definition of such terms as "soul," "second death," "eternal punishment," terms over which the religious world contends, because of lack of understanding. Why are men without this understanding? Is it not because they proclaim that the heavens are sealed? That there is no more revelation? That the canon of scripture is full, and the Lord has no more doctrine to reveal through prophets for the knowledge and benefit of mankind? Truly do they cry: "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible" (II Nephi 29:3). They have closed the heavens against themselves, and say they are in the strait and narrow path while helplessly groping in the dark.

Without doubt these terms were thoroughly understood by the prophets and holy men of old who wrote and spoke "as they were moved by the Holy Ghost." It is very probable that the correct interpretation of these expressions, as used by the ancient prophets, was lost in the copying and translating of the scriptures. None can successfully deny that changes were made by translators and scribes, according to their human understanding. We are informed in the Book of Mormon that the Hebrew scriptures went "forth from the Jews in purity unto the Gentiles, according to the truth which is in God" (I Nephi 13:25), and after they went forth from the Jews many changes were made, and "many parts which are plain and most precious; and also many covenants have they taken away."

"And all this," we read, "have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all nations of the Gentiles; and after it goeth forth unto all nations of the Gentiles, yea, even across the many waters \* \* \* thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that satan hath great power over them" (I Nephi 13:27-29).

If the teachers of religion in the various sects are content, under these conditions, to stand united, and agreed that the canon of scripture is full, saying: "We have got a Bible, and we need no more Bible," they are bound to garner conflicting notions not in keeping with the saving power of the gospel of our Lord.

It is my purpose to set forth here the doctrine of the destiny of man, as it is revealed by the Lord to his servants, in modern as



well as ancient times. But first, let us pause at this point long enough to get the scriptural meaning of some of these disputed terms.

The word "soul" is used in many passages of scripture to represent the spirit of man; in others, the physical body, while in a great many more the spirit and the body combined are represented by the word. The Lord has given us a proper definition of the word "soul" in modern scripture. He declared that "the spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul" (D. and C. 88:15-16). In the majority of instances, the use of the word in the Bible will fit this definition perfectly.

There is no such thing as immaterial substance, which is a contradiction of terms. Those who believe in an immaterial spirit are in error. The Lord has revealed that "there is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified we shall see that it is all matter" (D. and C. 131:7, 8).

The second death is not annihilation. Death is not destruction, but a departure; a casting out, or rejection, in the case of spiritual death, from the presence of the Lord. When Adam partook of the forbidden fruit, he died the spiritual death. "Wherefore I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even the same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed" (D. and C. 29:41). From this we learn that Adam died the first, or spiritual death, which is banishment from the presence of the Lord, as soon as he partook of the forbidden fruit. But of the temporal death, the Lord said:

"I the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not" (D. and C. 29:42-43).

Eternal punishment, or endless punishment, does not mean that those who partake of it must endure it forever. It is explained thus by the Lord:

"Nevertheless it is not written that there shall be no end to this torment, but it is written endless torment. Again, it is written eternal damnation, wherefore it is more expressed than other scriptures, that it

might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, \* \* \* For behold the mystery of Godliness, how great is it? for behold, I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name: wherefore—Eternal punishment is God's punishment; Endless punishment is God's punishment" (D. and C. 19:6-12).

The laws of God are immutable, and from this explanation we learn that the same punishment always follows the same offense, according to the laws of God who is eternal and endless, hence it is called, "endless punishment," and "eternal punishment," because it is the punishment which God has fixed according to unchangeable law. A man may partake of endless torment, and when he has paid the penalty for his transgression, he is released, but the punishment remains and awaits the next culprit, and so on forever. The Lord said: "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32). Again, Paul said: "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:9). Thus we learn that some sins are to be forgiven even in the world to come, and that even there we have hope in Christ as well as here. More of this later on.

We also gather from the explanation given regarding eternal punishment, the meaning of eternal life, in distinction from immortality. While all men will become immortal in the resurrection from the dead, that they shall die no more (Alma 11:45), yet only those who are faithful shall receive eternal life, which is the life God possesses and grants to those who enter into his rest and are partakers of the blessings of his kingdom. None but the faithful has been promised eternal life, but all have been promised immortality.

Perhaps the most important passage that the "soul-sleepers," as they are called, rely upon, in their contention that the body is the soul of man, divested of life, save for a "short, average tenure of three-score years and ten," is the following, in the sixth chapter of second Timothy, referring to our Savior as "the King of kings, and Lord of Lords; who only hath immortality dwelling in the light which no man can approach unto." Basing their claims upon this passage, they argue that this is conclusive proof that man in no sense has the gift of immortality, and shall cease to exist when mortal death overtakes him. It is strange they will hold so tenaciously to this expression, interpreting it to mean that the Savior is the only one who has received the resurrection from the dead, and therefore the only one "who hath immortality," and overlook the fact recorded by Matthew that "The graves were opened; and the bodies of the saints which slept arose, and came

out of their graves, after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52-53). If these had also partaken of the resurrection, as we are assured by an eye-witness, had they not also received the blessing of immortality and eternal life as well as the Son of God? It is recorded in the Book of Mormon that after the resurrection of Jesus Christ, the faithful dead on this continent also arose in the resurrection (III Nephi 23:9, 10). This being true, what then did Paul mean by saying to Timothy that the Son of God "only hath immortality?" Simply this; that of all who have dwelt upon this earth, the Son of God stands out alone as the only one who possessed life in himself, and power over death inherently. Christ was never subject unto death, even on the cross, but death was ever subject unto him. "As the Father hath life in himself," the Savior said, "so hath he given to the Son to have life in himself" (John 5:26). Again, he said: "Therefore doth my Father love me, because I lay down my life, *that I might take it again*. No man taketh it from me, but I lay it down of myself. I have power to lay it down, *and I have power to take it again*. This commandment have I received of my Father" (John 10:17-18). Can any man say this? Is there any one else who could truthfully say that he had life in himself, by which he could lay down his body and take it again? We are all subject to the mortal death, and none of us has power over death. The Savior, however, because he was the Only Begotten Son of the Father in the flesh, was endowed with life in himself, from his birth, even as his Father had life in himself—which is immortality. And so Paul declared to Timothy.

With man, immortality of the soul (*i. e.* spirit and body) is the gift of God through the death and resurrection of his Son Jesus Christ. If the Savior had not died for the world, man would have remained in his sins. There could have been no resurrection from the dead, and the physical body would have gone down into the grave without redemption, while the spirit would have become subject to the devil and his angels eternally. So we learn from the Book of Mormon:

"Wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. \* \* For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself" (II Nephi 9:7-8).

But this was not the plan of the Creator.

## Blessings from the Tragedies of Life

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BY ORSON F. WHITNEY, OF THE COUNCIL OF THE  
TWELVE

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Out of the tragedies of life issue our greatest blessings. There is compensation for every calamity. Not more surely does day follow night, than does joy succeed sorrow, and blessing follow blighting. The whole history of our race proves this to be true. Events that man considers his greatest misfortunes, turn to good, and produce benefits in the Lord's due time.

What could have been more calamitous, from a human point of view, than the fall of our first parents, Adam and Eve? It brought death into the world. There was no death upon this planet till then, no pain, no sorrow. By the fall, these misfortunes—if we may call them so—came upon the human family. But was it an unmixed evil? Did anything else result but sorrow, pain and trouble? The natural man would answer, No, nothing else. We are not dependent upon man, however, when we face this solemn problem.

There has been an enlightenment from on High. Our heavenly Father has sent knowledge into the world, explaining away the misfortune, the calamity, and has made plain to those who believe in the gospel of Jesus Christ, that the fall of man was necessary; that by means of it the human race took a mighty stride forward—a downward step, yet a step upward, in the great march toward the goal of eternal life. Adam



himself recognized this fact; Eve, his wife, recognized it, and it has crystalized into a doctrine which the Latter-day Saints accept as divine: "Adam fell that man might be, and man is that he might have joy."

Just as the thorn and the rose spring from the same stem, so joy and sorrow blend in mortal life; the bitter and the sweet are both essential to complete the round of human experience. Death has its mission, as well as life, and it is by contrast that we learn to appreciate. If there were no night, we could not appreciate the day; if there were no death, we would not know the value nor the significance of life eternal.

The fall of Adam and Eve was a terrible tragedy, but a wonderful blessing came from it; spirits became souls with opportunities for endless advancement.

Then followed the tragedy of the crucifixion, a calamity so awful that the Savior's own disciples turned away hopeless, saying: "We trusted that it was He who would redeem Israel," and they went back to their nets sad and disconsolate. But in that very hour, when it seemed as if Christ had been defeated, there was achieved the greatest victory the world has ever known. What a note of triumph rings through the announcement of the risen Savior to his commissioned Apostles: "All power is given me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "And lo, I am with you alway, even unto the end of the world!"

# Jed at the Old Academy

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THE THIRD OF A SERIES OF FOUR "JED" STORIES, EACH COMPLETE  
IN ITSELF

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BY IDA STEWART PEAY

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Jed's first day at the Academy was nearly over. Every one had been very good to him, excepting, of course, the girls who had laughed at his flannel shirt and high-heeled boots. But since he had slipped away and spent his last dollar on a regulation "Academy Student" outfit, he felt almost able to smile over even that trying occurrence. And the beloved President, how wonderful he had been to the lone, bewildered sheep-herder! The new student would never forget it, never. Whenever he thought of the kind, understanding sympathy in the deep-set, grey eyes, his heart swelled with emotion, a big, vital love was growing within him for the grand old teacher. He had set his mark high before he saw Dr. Maeser, but it was twice as high now. He intended to study and work with every last drop of energy in his body, and as he emerged now from the little dark frame entrance of the school building and strode rapidly away he felt the supply to be unlimited. Before he reached the street across the diagonal path leading out from the door, he had overtaken two professors on their way home. One of them put out a hand to detain Jed while he said with an encouraging smile:

"It is Polysophical this evening, you must be sure to come."

The big sheep-herder looked at the man with a puzzled expression. "Polysophical!" He had never heard the word before. What ever did it mean?

"What time?" he managed at last to ask.

"Seven thirty. You'll be there?"

"Yes sir," Jed promised, as he passed on.

He did not hear the remarks the teachers made about his splendid physique. He could not suspect that had he come to school a few years later he would have been discovered by the "Coach" and made the pet of the school in no time. He did not even know that when Mr. James, who owned the small farm in the edge of town, with six cows to milk and ten head of stock to feed, had watched those chores dispatched with speed and thoroughness he had laughed with glee and declared to his wife in the evening that they had found a treasure. Blissfully unaware of his unusual strength, vigor and precision, Jed went methodically through his duties and was back to the Old Ware House before seven thirty.

He kept repeating to himself the word "Polysophical." What kind of an affair would it be, anyway! It turned out to be nothing mysterious, after all, but a very entertaining program of speaking, reading and music. When the sheep-herder wrote to Hebe and Abe about it he called it "half meeting, and half concert."

Jed was deeply absorbed throughout the evening; he, certainly, never had heard such talking, he felt stirred to still higher striving. The reading and music, too, delighted him. The best part of his nature was alive and rising to the higher and finer things of life. When the entertainment was over the new student went down stairs with the crowd. Outside he watched the people disperse in lively groups. As yet he had met only teachers, there was not a student to whom he could speak or attach himself to walk up the street in comradely fashion. A sense of loneliness depressed him, he yearned for Hebe and Abe. There never had been a time, even when the older people had criticized and reproached him most, when Jed could not be bosom friends with any boy in Black-gulch. Now he hung disconsolately on the outside of a circle of young men who stood around the little frame entrance watching the people come out. These boys were making remarks and occasionally laughing, not always softly, as the girls filed by in small groups of twos and threes. Presently as some young women came out one boy said to another,

"There's you're girl, Ben, get along and see her home."

"No thanks," declined the youth addressed as Ben, superciliously, "she's not my girl."

"Now, you know she is, so you don't need to crawl-fish out of it that way," maintained the first speaker, giving the young man called Ben a playful shove that would have sent him sprawling at the girl's heels if he had not stiffened and resisted instantly. When he had shouldered himself back into the middle of the crowd another young man asked,

"Why didn't you take her home, Ben?"

"O, 'cause didn't want to," scoffed Ben loftily. "Took her home one day last week—asked her for a kiss and she didn't have any more sense than to kiss me."

"Didn't you want her to kiss you?" some one in the crowd enquired impulsively.

"No," scorned the boy without noticing who spoke to him.

"What did you ask her for, then?" demanded the voice.

"Just to see what she'd do—test her," snickered Ben still taking no note of his questioner.

"Now you don't respect her any more?"

"No, I don't," declared Ben.

"By dern, if I see how much better you are than the girl!" said the voice. "You did the offerin', yet you still seem to be highly respectin' yourself."

"Well, of course, but who are you?" Ben looked around in angry surprise.

"Well," drawled the voice as its owner stepped out into the spot of light thrown by the lamp burning in the little frame entrance, "I'm a feller that likes your way of doing a heap less than I do the girl's."

"Ho, it's the cow-puncher that galloped in this morning, is it?" Ben Shumway laughed sneeringly as though the opinion were not worthy of further notice.

"Yes," owned the girl's champion, "an' I guess my notions are pretty countryfied, anyhow I ain't goin' to ask girls to kiss me and then go 'round pulling down their characters if they do it. The test that's used on girls ain't too strong for me."

"O, say, fellers come on, let us join the cow-puncher's Sunday school class," mocked Mr. Shumway, laughing derisively. "Say, that's a good one." The other boys first snickered and chuckled then joined with amused good nature in Ben's guying laughter.

"By George, boys, I think the cow-puncher's right, though I'd never thought of it that way myself," a young man stepped out into the circle of light and smilingly offered his hand to the stranger. "Say, you're the kind of a chap I could trust my sister with; put 'er there!" he said with hearty good will, adding politely, "my name's Bleeson."

"Bleeson! Why you look for the world like—a—a—like—a—did your sister teach school down south last winter?"

"Yes, and she's down there again this winter."

"Yes, well, then," said the big sheep-herder, for, of course, it was Jed, "perhaps you've heard of me, Ware."

"Jed Ware," cried the boy.

Jed nodded while he and the young man shook hands vigorously.

"Boys, this is a friend of Amy's," cried young Bleeson warmly, "come and meet him, and shake the hand of a real gentleman. By-the-way, my sister said that you were coming and—a—and, George! I'm glad I've 'run on' to you. Amy says he's the finest fellow in the land."

It was fortunate for Jed that the light was dim, for this good word from Amy Bleeson dyed his brown face red, and caused a glad delight to sparkle in his black eyes.

Jack Bleeson was evidently held in high esteem, for the students readily came forward to get acquainted with the cow-puncher. All but Ben Shumway, he turned on his heel and walked haughtily away. When the introductions and hand-shakings were over, and the crowd had started up the now deserted streets, Jack Bleeson remarked regretfully,

"Pshaw! Ben didn't need to get 'on his ear.' 'Course we've all thought the way he did was alright—done it ourselves, maybe



—but when Ware, here, took exceptions—why I just naturally thought his view was the most fair—anyway, I wouldn't like men to try my sister."

"O well, no one would ever think of treating Amy Bleeson that way, it's only a certain kind of girls—" Joe Anderson began, but Jack interrupted him.

"O yes, certain kind of girls—but I suppose the fellows that are at such pains to discover 'certain kind of girls' and then advertise them don't look any better to Ware, here, than the girls."

"That's what gets me," mused Jed, "you fellers thinking it's alright to offer, what you think it's all wrong for a girl to accept."

"Well, a man wants to know what kind of a girl he's out with," Joe Anderson, defended. "He doesn't want to have a girl that any fellow can kiss."

"No, he just wants to kiss as many as he chooses, then consider the one he thinks ain't been kissed the only one fit for him," laughed Jed.

"Ah, now, Ware, you've kissed the girls yourself," teased Joe Anderson, "own up."

"No," denied Jed, "haven't been around girls much. Never partic'larly wanted to kiss any of them—and didn't know anything about this test business you fellers carry on. There's never been but one girl—a that is—if I ever did care that much for a girl, I'd think of testing the angels as quick as offerin' her such an insult."

The young men discussed the question all the way up the street. Presently young Bleeson stopped, and giving Jed a friendly pat on the shoulders remarked, "You're alright, Ware, Amy thinks you are. I know you can teach us fellows a thing or two about some matters. I turn off here, good night." After Jack Bleeson left the crowd, and the others had walked on some distance, one boy began to chuckle, "Spose Jack's got his foot in it now with Ben," he said.

"I hope there'll be no feelings between them on my account," deplored Jed.

"O, there's sure to be," predicted the other. "You know Jack and Ben are quite chummy, and, besides, Ben has serious pretensions towards Jack's sister, Amy."

Once again Jed could be grateful for the darkness, else surely his new friends would have seen the startled look of pain that came into his face upon this revelation. He soon left the crowd. As he wished them good night they answered pleasantly, somehow he seemed to have established a line between himself and them, even if he had attacked one of their favorite pastimes. When Jed was out of hearing one man expressed the conclusion of all as he remarked,

"Raw, but rather a fine chap."

Swinging along in his strong easy stride Jed soon reached the

farm in the edge of town and climbed the stairs to the little room that was his. When he had lighted the lamp on the small study table, seated himself and opened his books, he raised his eyes to the tiny old fashioned mirror on the wall above him, and looked long and soberly at his own reflection. He could not help but see that it was a strikingly strong and handsome face that looked back at him. But the big sheep-herder was not conscious of his outward self, deeply perturbed he was gazing into the depths of the fine dark eyes as though trying to see the soul behind them. Presently he murmured aloud,

"Jed Ware, did you come up here to get some schoolin' because you knew you was ignorant or did you come thinking maybe some day by studin' abit you might get to associate with—with Amy Bleeson? If you come for the sake of the girl, you'd take the trail back tomorrow. She's not for such as you. She belongs to the big school, the big town and the 'blue-bloods.' Like as not she's already promised to that stuck-up guy who goes 'round kissing girls just to see if he can—and her as pure as the angels."

Jed looked hurt, injured, then his dark eyes gleamed angrily at the thought. How he despised a man who could aspire to the hand of Amy Bleeson and be kissing other girls he didn't even respect! Jed remembered noticing Shumway during the day. He was the best dressed young man in school and had a cold, proud, almost disdainful way with him that had somehow irritated the country boy before he knew him to be the sweetheart of the little teacher. Jed knew intuitively that Shumway was the aristocrat of the school. And to think he had imagined she "would look with favor on a great, awkward, ignorant sheep-herder!" Then Jed's thoughts went back—for the thousandth time—over one wondrous moon-lit evening, now months ago, when the little girl teacher as he called her to himself, had held out both her hands to him, and with that pulse-quickenning sympathy and kindness shining in her deep blue eyes, had murmured softly, "O you big Jed." This precious little memory heartened him.

"O well," he broke into audible words again, "any how I'm going to get some schoolin', a whole lot of schoolin' and then, we'll see!"

In his masterful way Jed put aside his tormenting reflections and began on his studies. He worked and worked and tried and tried, when it was far past mid-night he was still not prepared in a single lesson. It was woefully discouraging, and after a few more unsuccessful attempts the sheep-herder retired, heavy of heart and brain weary. In the blessed land of dreams he was soon back to the sheep-herd, lazily playing cards and smoking sociable cigarettes with good old Hebe and Abe, with no lessons nor strivings nor jealousies to mar the care-free day.

Many weeks had passed since Jed had entered the Brigham

Young Academy. His severe trials had brought him more than once to the point of giving up, but every time he had conquered and renewed his effort with redoubled determination. At first it seemed like no matter how hard he worked he made no headway, but finally his labors began to be rewarded. The vigor and energy with which he pursued his studies could not have failed to bring results, but that alone did not account for his unusual progress; he had also, with this great capacity for work, a good memory, splendid reasoning powers and quick perception. It developed that he had a remarkable head for mathematics and the languages. Before coming to school he had been thrown with Mexicans, Indians, and Scandinavians and had quickly picked up a smattering knowledge of their various tongues. He began the study of Spanish and was soon leading the class. In Arithmetic, too, he was advancing rapidly and finally at the beginning of the second semester found himself in a class with Ben Shumway.

From that first evening when Jed had impulsively called the city boy down, young Shumway had despised the sheep-herder and had showed his contempt in many small, but by no means unnoticeable, ways. When Jed entered his class in mathematics Mr. Shumway said slurringly to the teacher,

"Do you think it is fair to the rest of us to allow some one in the class that will hold us all back?"

Jed's brown face reddened as he took his seat in confusion, but he vowed to himself that Shumway should be the one to be left behind. He threw himself into the work with a will and it was quickly apparent he would be able to keep up with his fellow classmates.

The big herder had not been too busy to exchange glances now and then with the girls and to indulge occasionally in a little playful repartee. The young women found him very interesting, so he did not lack for invitations to parties and socials. At first he persistently refused to be lured from his lessons but finally encouraged and actually coaxed by Jack Bleeson, who had been as friendly as Ben Shumway was hostile, Jed sometimes accepted. Wherever he went he never failed to attract attention; he always entered into the fun and helped out so appreciably that he was at once in considerable demand. When the third dance of the season came along—there was one every five weeks—Jed attended.

The first young lady he danced with came back to her seat beaming with pleasure.

"He's the grandest dancer!" she exclaimed extravagantly to her friends and thereafter the sheep-herder found himself the center of a merry whirl and the object of very much attention.

"You can trust the girls for discovering a chap like Ware," one of the professors remarked as he observed the country boy's popularity.

After the party was over Jed stood with other male students around the little frame entrance outside to watch the people come out. When the young lady with whom he danced first passed, one of the scholars suggested,

"There's the girl for you, Ware, Allie Peck sure thinks you're about right."

"I'm not looking for a girl," said Jed.

"Some girl down south must have Ware's heart," spoke up Joe Anderson, "or he'd surely be flattered by the notice of Allie Peck; why she's the prettiest young lady in school now Amy Bleeson is away."

"O, many people think Allie is better looking than Amy," put in Jack Bleeson.

"Pooh," cried Jed off his guard, "the Peck girl can't hold a candle to Amy Bleeson for looks—or for anything else."

"Ho! ho! Now the cat's out of the bag!" roared Joe Anderson, immensely amused. "Amy Bleeson! Well, who'd have thought!"

All the young men laughed and teased Jed except one. Ben Shumway's lip curled in scorn.

"Some folks can look high," he slurred, "when they have more gall than gumption."

The boys knew by the venom in his voice that Ben was indignant and disgusted. Jed knew it and answered with characteristic independence,

"I have a right to admire any girl I choose, at least the young lady's objections are all I'm intending to notice."

Jack Bleeson quickly and wisely put further words at an end by breaking up the gathering. After this it was an open secret that Jed and Ben were at sword's points, though the city man scorned to look upon the big cow-puncher as a rival.

A few days after the foregoing incident Jed was passing Mr. Shumway's desk when his eye fell upon a fat letter boldly addressed to Miss Amy Bleeson. Young Shumway reached out and laid his hand over the letter, not, however, until he was sure Jed had read the name, then with a contemptuous glance, as if accusing the passer-by of trying to find out other people's affairs, he put the envelope in his pocket. This slight-of-hand performance succeeded in tormenting the country man, his heart was sore for many days. In a few weeks, as he was passing Mr. Shumway's desk again, another letter was lying conveniently near the edge of the bench. With one glance Jed recognized the pretty feminine hand-writing of the little girl teacher. There was a triumphant light in Shumway's eyes as he once more pretended to snatch the envelope from pryers.

It was useless for Jed to tell himself that Amy Bleeson was nothing to him and was free to write to whom she chose, even to an



unfeeling aristocrat who continued, as all the boys well knew, to kiss girls just for fun, considering it not only a legitimate pastime but the main one in which a man could prove himself a real sport. Jed was facing the fact that this particular young lady was all the world to him and whatever she did affected him tremendously. He was seriously considering writing Amy himself—he had grown very bold of late, he called her Amy, just Amy, dear Amy. But, no, he could not write to her yet. Arithmetic was getting easy, so were some of his other studies, but writing, letter writing, that was too much at present. So Jed bore Shumway's teasing and ground his teeth when he saw the young pleasure-seeker out with girls not up to Amy Bleeson's standard.

He plunged into his studies with greater force than ever, working early and late and never giving up until he had accomplished whatever he set out to do. O, but he was restless during the warm bright days of spring. He only held himself to his tasks with a grip of iron and a real ache to leave Shumway behind in mathematics. This desire was at last realized as he was once more advanced.

"I'm glad I did not have to hold you back," he remarked wickedly to Ben as he left the class.

One week before school closed for the summer vacation Amy Bleeson came to Polysophical with her brother Jack. Jed saw her enter from a seat in the back of the room. She was nodding pleasantly this way and that and laughingly shaking hands with everybody. Strange that the appearance of a young girl with smiling blue eyes and fluffy yellow hair could set the pulse of a great strong man to surging that way. Jed wondered at it as he felt his heart pounding like a sledge hammer against his chest. He missed much of the lecture, because he could not take his eyes from the face of the pretty visitor. When the program was over the sheep-herder hastened down stairs and stationed himself as usual at the entrance to watch the people file out. Suddenly Miss Bleeson and her brother emerged and Jed took a step forward just as Ben Shumway very naturally and easily fell into step with the pair—by the side of the young lady—and the three chatting merrily walked away.

The crowd had seen Jed start forward and they now geyed him good naturedly, though that was the smallest reason why this was the bitterest moment of the boy's life. No comforting dreams came to him through the night, for he never once lost consciousness in sleep. He felt that he was a lost boy. He knew now that he had been working for Amy Bleeson and since she had walked away with the other fellow—well the ground seemed to have slipped out from under his feet.

Ah, Shumway has fine manners and fine clothes, if his morals are loose—what does it matter! Women do not care for real

worth in a man, they think only of his appearance. Jed tried to think it all out through the long night. When morning came he had arrived at the conclusion that the only place he could get back his peace of mind was at the sheep-herd.

This particular Saturday, it happened, had been planned for a school outing upon the mountain side. It was a beautiful warm morning toward the last of May and Jed decided he would go, as he had never been upon the great Wasatch which towered majestically above the town, and upon which he had often looked with strange fascination. He tramped listlessly up to Oak Springs chancing to be the first one to arrive there.

When he had viewed the landscape for some time, his eye roving admiringly over the green fields, the little town and the sparkling lake in the distance, his spirits began to rise. What a beautiful picture! What a wonderful world! It was good to be alive, after all! Crowds of young people were coming into view. There was half a dozen girls and boys in the first group, Jed turned as they approached him and recognized, first of all, Amy Bleeson. He did not know who else was in that small company; he only knew Shumway was not with them. When the little girl teacher saw the sheep-herder she came forward with her pretty bright smile—Jed thought the sight of her must make everybody feel good and happy.

"Why, Jed, I'm so glad to see you," she cried gaily, "and I'm so proud that you have made such a splendid record, Jack has been telling me—I knew you would!"

She held out her hand to him. Jed took it and pressed it warmly murmuring,

"Glad to see you—oh, thank you." Then Miss Bleeson wondered at his strange confusion, he seemed to be looking over her head at something. It was Shumway's rapid approach that had caught his eye and his breath, too. Then Jed did a bold and desperate thing.

"Will you run away with me to that peak, yonder—away from the rest. Come, will you go with me?" he asked quickly leaning slightly towards her with all the old dare-devil mischief in his dark eyes.

"O won't that be a lark!" exclaimed the girl catching the fire of his spirit, and Jed guided her quickly around a boulder—away from Shumway—and they started the upward climb together.

As they put distance between them and the other man, Jed grew light-hearted and full of fun, like he used to be in Blackgulch. Soon Miss Bleeson remarked,

"O it's good to be with you, Jed, you are always so lively."

Jed's eyes sparkled with pleasure, as he led her to a great flat rock, where they sat down side by side. Being thus with her was almost too much for the big, lonely, hungry-hearted sheep-herder;

he was too happy to speak. They looked out over the entrancing picture before them, and marveled over the beauty of the scene. All nature was fresh and lovely, in the pale green of early spring, and a million suns were reflected in the morning dew.

Presently they began to talk of Blackgulch, of Hebe, Abe and Sally Brown, of the school over the "tater hole," and Jed's work in the Academy. Miss Bleeson was lavish in her praise of his splendid progress.

At length the young lady suggested that they return to the springs. Jed slipped down from the rock and stood before her in evident confusion. He seemed to have something on his mind.

"Miss Bleeson—o—er—" he began hesitatingly, "do you think—a—would it be asking too much—that is, will you go to the party with me next Friday night?"

Miss Bleeson burst into a merry laugh. Jed's distress was surely comical. "Why, yes, Jed, of course I will," she said. Jed looked and felt so relieved and delighted that when their eyes met they both laughed happily.

"I'm ashamed to ask you so far ahead but I—a—"

"I'm glad you did," smiled the girl.

Then they were silent a long time. Presently Jed mused dreamily.

"Do you know, it was just such a morning as this that I thought of when I first saw you—spring time, sun-shine, blue skies, wild flowers—" he closed his eyes slowly as though a delicious thought were in his mind. "Do you know, it seems like I have been with you in this very spot before, sometime," he meditated, his dark eyes bright and gentle.

Miss Bleeson looked up at the big herder, her blue eyes bluer as she laughed softly, "O you strange Jed!"

Jed's pulse quickened, once more his ambition was fired. "I've changed my mind about teaching over the 'tater hole'," he said, "if I ever teach it will be—"

"In the Academy, of course," smiled Miss Bleeson.



## Midsummer on the Wasatch Summits

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It is through the law of antithesis that one often derives the greatest pleasure from a contemplation of nature, both subjectively and objectively. For instance, take this beautiful piece of landscape on the Wasatch summits. In midsummer, could one think of this place, this scene of primal wonder, above lakes Mary and Martha among the granite ledges of the great central ridge of the Wasatch range, without recalling the delicious coolness of the mountain air, and the shadows beneath the branches of the groves of fir, spruce and pine? Speak to me of the place, in the month of August, and immediately the imagination hears the sound of snow-fed waters, as they tumble down from the heights; or sees the white purity of the lingering snows themselves among the gleaming granite. But speak of it now, in this month of winter, and imagination brings up most vividly another set of emotions. Yes; one realizes that now the mountain tops are literally buried in snow, that the winter moon—which now shines in the sky—illumines a wilderness of arctic whiteness, and that the lakes are frozen beneath the accumulated snows. But one refuses that picture, and looks forward to the summer's prime. Yes; while now I listen to the winds, as they whirl the snow drifts along the street, the imagination revels in the remembrance of—in the anticipation of—the gardens of the wild. I see the masses of azure Penstemons, the flaming gold of the myriad butter-cups, the troops of stately columbines, the solemn monk's-hood, and the crimson mimulus. In imagination I climb the heights and find again the wan orchids, the fiery geraniums, the countless pale or gorgeous-colored asters, and the velvet clematis. And, at last, I pause, rest a moment upon the heights, amid the August twilight, where, in the season, is heard the melodious and thrilling notes of the vesper-sparrow, and the hermit-thrush, and where are found the saxifraga, the gentian, the stone-crop, and the alpine club-moss, and where grows that rarest, and the highest-found, of Wasatch flowers—Parry's *Primula*—with purple carrola and golden eye—and which fills the mountain air with a luscious perfume. Thus, on this mid-winter night, whilst the snows are whirled through the deserted streets, I indulge in a dream of mid-summer on the Wasatch summits.

ALFRED LAMBOURNE.





MIDSUMMER ON THE WASATCH SUMMIT



THE MEADOWLARK

## Outlines for Scout Workers

BY DELBERT W. PARRATT, B. S.

### VI. THE WESTERN MEADOWLARK

Silent we sat in solemn awe,  
 Watching the great sun rise.  
 When clear and sweet from a nearby haw  
 A meadowlark sang to the skies.  
 The air was a-throb with his thrilling lay,—  
 "It's here! It's here! The beautiful day."—ETHEL JARVIS.

1. Why is the meadowlark so named? Is it a lark? If not, what is it? What other birds belong to this family?
2. Note size, shape, and color.
3. Contrast male and female in size and color. Why these differences?
4. Upon what does the meadowlark feed? In what way do the feet and bill indicate this?
5. Is this bird a high and fast flyer? What is there about the body and wings that shows this?
6. Name some enemies of the meadowlark and tell how the bird protects itself from them.

7. Describe the makeup of the nest and tell where it is usually built. Why built there?
8. Tell of the number, color, markings, and size of eggs. Suggest enemies of the eggs and explain how the enemies are warded off.
9. Which bird sings, the male or female? Why? Suggest the characteristics of the songs.
10. Should we protect the meadowlark? Give two reasons for your answer.
11. How many broods are usually hatched in a season? How should this effect the care bestowed upon the bird?
12. There are four kinds of meadowlarks. What are they? Where is each found? Which is ours?
13. Where does ours spend the winter?

## HANDY MATERIAL

"The cheerless remnant of the snowdrift lies  
Along the fields, and there are wintry skies  
Whose chilling blasts assail the Meadowlark.  
I know not how you find subsistence here,  
Among the withered herbs of yester-year:  
I grieve for your uncertain days—but hark!  
I hear your brave note calling, loud and clear."

—EDWARD R. FORD

The meadowlark is not a lark, but is one of the starlings and, therefore, belongs to the same family as do the blackbird, oriole, and bobolink. From a geographical standpoint, there are four different meadowlarks, the Eastern, Southern, Rio Grande, and Western. The one so familiar to us is the Western meadowlark.

In general it is about the size of a robin, being eight to ten inches from tip of bill to end of tail. The bill is over one inch long and the tail comparatively short for the size of the body.

Its back is dark brown with black and white stripes and spots; its breast is yellow, and its throat orange. There is a V-shaped bib on its chest and black spots on its sides.

True to prevailing bird society customs, the female meadowlark exercises the privilege of selecting her mate. At the time she is so engaged, the various males striving for her desired attentions dress in their most attractive feathers and entertain with their delightful winning songs. The fellow most nearly befitting the lady bird's sense of beauty and of song is the one who wins the day, while his competitors are compelled to dress parade and sing before some other modest female still open for engagements. No wonder, then, in the light of this, the male is the more attractive in both color and song.

In their struggle for recognitions from the female, the male birds often "come to blows" and in such encounters the larger bird stands the better chance of becoming victorious. Considering this and also the fact that after becoming mated, the male assumes protector to and defender of the female and baby birds,

we readily see a decided advantage in favor of the male being somewhat larger than the female.

Cutworms, wireworms (beetle larvae), grasshoppers, weevil, and crickets serve as the meadowlark's principal food. About seventy-five per cent of its diet is of such, about ten per cent weed-seeds, and about fifteen per cent grain, which is chiefly waste grain taken during the winter.

This bird flies at no great elevation or speed. It usually forms a semicircle before alighting, always at some distance from the nest.

Cats, dogs, skunks, minks, weasels, snakes, and ignorant farmers and thoughtless men and boys, are this useful singer's dreaded enemies.

The nest is of long dry grass and weed skins (sometimes horsehair) concealed at the base of and under a leaning tuft of grass.

The eggs are white with brown or purple spots and run from three to six to the setting. Sometimes there are two broods hatched in a season.

The meadowlark is rather tame and lives in meadows and on foot hills, not far from human habitations. It remains with us all winter and begins its song in February or March. He sings in two octaves with several variations. He also makes a squirrel-like chirping sound. His is said to be among the most beautiful of all bird songs.

The city ordinances and state laws relating to flippers, guns, and the like are ample to protect the meadowlark if but properly observed. However, a splendid improvement of late is noted in the observance of these regulations.

#### DON'T KILL THE BIRDS

Don't kill the birds, the pretty birds,  
That sing about your door,  
Soon as the joyous spring has come,  
And chilling storms are o'er.  
The little birds, how sweet they sing!  
Oh! let them joyous live;  
And never seek to take the life  
That you can never give.

Don't kill the birds, the pretty birds,  
That play among the trees;  
'T would make the earth a cheerless place,  
Should we dispense with these.  
The little birds, how fond they play!  
Do not disturb their sport;  
But let them warble forth their songs,  
Till winter cuts them short.



Don't kill the birds, the happy birds,  
That bless the fields and grove;  
So innocent to look upon,  
They claim our warmest love.  
The happy birds, the tuneful birds,  
How pleasant 'tis to see!  
No spot can be a cheerless place  
Where'er their presence be.—COLESWORTHY.

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## Reverence in Worship

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BY AUBREY PARKER

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Saints of the Most High, his chosen people, are called upon to "fear God and worship Him who made the heavens and the earth, and the fountains of water."

To worship him—what does this imply? To worship is to adore, to reverence, to honor, and to praise. Above all others, we do worship God "in truth,"—inasmuch as we know him as our Father, who has body, parts, and passions, even as we have. But let us always remember that to worship God "in truth" is not enough, but that, also, we must worship him "in spirit."

"Let reverence in us dwell," especially when we approach "the Table of our Lord." When again we are about to covenant with our Master, let us think upon his sacrifice, and remember that we have come apart, for awhile to forget the world with its frets and worries, for

"The world is too much with us,  
Late and soon,  
In getting and spending, we lay waste our powers."

There should be no lack of reverence shown in our worship. We should seek to forget our worldly interests and worries whilst at worship. "For to be carnally minded is death," (in the margin it reads—"mindful of the flesh"), "but to be spiritually minded is life." Are not the forgetful and the irreverent too material-minded?

I would much rather worship in sacred silence, which is as sweet waters unto my soul, than worship where I hear much talking which does not proceed from the stand. But I go to partake of the sacrament, and to hear good counsel which does not fail me. Every soul should seek to combine all good in the worship of our God. Our ward meeting houses are places "set apart" for prayer and praise. There is a time and place for laughter and for tears. I plead for reverence in our worship; for "they who worship him must worship him in spirit and in truth."

SHELLEY, IDAHO

# Live Today

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BY ELSIE C. CARROLL

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Someone has wisely said that, "Each day brings its own opportunity for doing a good which never could have been done before and never can be done again." And yet, how many people live only in the past, and how many others only in the future!

The yesterdays are gone forever and are valuable only for the lessons they have brought and the good they have already accomplished. Nothing can be gained by living in the yesterdays, and letting the todays go by unheeded.

On the other hand, the tomorrows may never come. Who can tell? And if they do, they will bring their own opportunities. It is the today, the here and the now, that really counts, and that is all. If one could only realize the value of living just one day at a time and making that day a perfect day, what a life would be lived.

Alas, how often when the prompting comes to do some useful deed, to cheer a lonely spirit on its way, or to help a weaker brother on his rugged trail, we put aside the impulse with the thought that there is plenty of time; that we can do it tomorrow just as well, and so the opportunity is neglected. The day passes; tomorrow comes with its own tasks. The noble impulse dies for want of nourishment, and the good which might have been done is never accomplished.

This thought was brought forcibly to my mind recently. I was visiting an invalid friend. I found that he loved to read, and that he had read and re-read all the books that the family possessed. I discovered that I had several books that would give him pleasure, and I resolved to bring them to him the next day. Why did I put that resolve in the future? The next day came. It was crowded with its duties. Another came and another, and still the books remained on my shelf. Soon I forgot my good resolution. Then one day I heard that my friend was dead. Coming with my remorse over the sad news, was the accusation of my conscience telling me that I had thrown away the opportunity to cheer the last dark days of a suffering friend.

Across the street from my home lives a dear old lady. She is nearing her hundredth milestone, so that I realize that before long her weary old feet will totter into the grave. She is somewhat deaf, so that people do not trouble to talk to her much. She is not able to leave her home, so there she sits day after day by her window starving for human companionship in a world full of

people. I pass by thinking that I will call tomorrow. But tomorrow there is ironing to be done, and cooking, and mending, and the dear old lady is robbed of the bright spot I might have put into her dull day. I know that sometime when I pass by I shall miss the sweet, wrinkled face from the window, and then my heart will cry out in remorse, "Why did I not leave part of my ironing or mending, or cook a more simple dinner, that I might have taken the gift of my love and sympathy to her before it was too late?" I may place flowers on her coffin, but what are they? It is the looks and words and acts of love and kindness that we give today that brighten the lives about us. Not the flowers on their graves.

Many of us have ambitions to do some certain thing in life besides the regular duties of each day. But instead of working a little toward our ideal every day, we think we must wait until we have more time. Perhaps we have an artist's soul, or a poet's. We long to paint beautiful pictures or write inspiring songs. But because other tasks claim most of our time, we put our dreams into the future. We say that when we have more leisure we will paint or write. Why do we not utilize the little leisure which can be snatched from each day? That is the way to keep our dreams alive, and then some day they will all come true.

The great Russian thinker Tolstoi has illustrated a mighty truth in his little story, *The Three Questions*.

He tells how a certain king once thought that if he could always tell when was the right time to begin everything, if he knew who were the right people to attend to it, and above all, if he always knew the most important thing to do, he would never fail in any of his undertakings. He was so anxious to have this, the problem of success, solved for him, that he issued a proclamation stating that he would give a great reward to any one who would answer the three questions satisfactorily.

From all over his dominions learned men came, hoping to receive the reward. But their answers were all different, so the king could agree with none of them. At last he heard of a wise hermit who lived alone in the woods. The king went to the hermit with his questions, and this is the answer he received:

"There is only one time over which we have any power, that is the present. The most necessary man is he with whom you are now, for you do not know whether you will ever have dealings with any one else. The most important business, is to do that man good, for that purpose alone was man sent into life."

Let us make a resolution with the man who uttered these words:

"I pass through this life but once. If there is any good I can do, let me do it today, for tomorrow may be too late, and I shall not pass this way again."

# Thoughts of a Farmer

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BY DR. JOSEPH M. TANNER

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One of my biggest and best horses has been almost ruined. During the hot summer days, when flies and insect pests generally are troublesome, the horses congregate in such shady places as they can find, and in a peaceful attitude toward one another give mutual protection against a common pest.

During the winter seasons, when the severe blizzards are on, and the thermometer 35 to 40 degrees below zero, the horses all stand in the field in the best sheltered places they can find, close to one another, and in the friendliest spirit, as a protection against the suffering common to them all.

When the spring comes and the green grass puts on its abundance of flesh, and animal life is in its highest exuberance, conditions change. There is no longer that animal fraternity which they exercised during the period of their intense suffering. With relief and comfort and pleasurable surroundings, there develops within them a sort of mutual hostility. They kick, they bite one another. They feel good, and their joy in the beautiful spring days knows no bounds; and in the midst of it all, they take on a viciousness towards one another that costs many an animal a bruised leg or a broken bone. What is in the joys and comforts of their lives that makes them vicious? The fatter they are, the better they are treated, the more kindly nature is in bestowing upon them all her comforts, the worse they treat one another. They are more jealous, more restless, more vicious, and more selfish. Their comforts, their ease, and their material well-being generally destroy the old-time friendships, and they treat one another with scanty consideration.

Such is animal life. Such, in them, the lesson of suffering. Is there anything akin between animals and men? Where is envy, jealousy, contempt and selfishness more abundantly bred? Where do vain ambitions clash, and men become more repellant one towards another? Is it not in the so-called lofty circles of life, where friends and enjoyment are abundant, where the joys of life are freely given, and where there is no common suffering to engender common sympathies that result in mutual friendships and kindness? I have known men to act like my horses. If all men would do so, I cannot say but there is something in suffering both in the animal and human world that begets sympathy and friendship which nothing else bestows.

ALBERTA, CANADA



# Human Nature Not Explained by Evolution

BY ROBERT C. WEBB

[This article is a continuation of a series of contributions by the same author, which appeared in Volumes XVII and XVIII of the ERA. The earlier writings have dealt more particularly with the development of organisms, and the bearing of the doctrine of "Evolution" thereon; the present article treats the subject of the varied traits and tendencies of man as summarized under the title "Human Nature," and considers the origin and source thereof. While each article is complete in itself, students are advised to study the entire series. —EDITORS.]

## II.

These "homely examples" of what psychologists of a generation since ascribed to the operation of natural element, denominated "instinct," seem competent, as "exhibits," in support of the contention that "formal righteousness"—the aggregate of acts and customs, in which a balance is achieved between the vital interests of the individual and of the mass of which he belongs—is based upon principles fundamental to the constitution of creation. "Formal righteousness," in fact, is the visible evidence that the animal or human mechanism is functioning properly. It is the test in the living organism of what the engineer calls "efficiency" in the operation of the inanimate, metallic machine. Just as efficiency in the machine results from proper design and perfect fit of component parts, also from sufficient lubrication of mutually-moving surfaces, etc., so, for the living being the word, "righteousness," merely sums the total of effects in operation which the organism was evidently calculated and constructed to produce.

In the case of the human, which, as experience proves, is always strongly inclined to function abnormally, because irrationally, there is to be found a real uncertainty as to whether the "organic derangement," the root-evil, consists in a distortion of instinct, or in an absence of instinct. Thus, while, as if in obedience to some natural imperative, human individuals incline to associate themselves into large gatherings, such as tribes, nations, etc., and, on the whole, find the best opportunities for individual development in such conditions, the characteristic functioning of the average individual strongly suggests an animal, either solitary in habit, or else one capable of maintaining only a small number of associations. As if such associations had, as their main use and justification, merely such large measure of protection as is to be found in "numbers," the individual members of any tribe or nation usually segregate into smaller groups, known as 'classes,'

"castes," cliques, sets, etc., which are often in keen rivalry with other similar groups, or with other individuals. However, although individuals own an allegiance to their particular sets or segregations, secondarily, also, to the total mass, in which these associate, the tendency has always been strongly marked in individuals to enlarge themselves, if possible, above, and, even at the expense of, their closest associates, in assuming "lordship" among them, in amassing more property than they possess, or in developing some phase of "parasitism." Such constant tendencies to further and further segregation contribute, of course, directly to the unbalancing of any organized association of human beings, and is, in fact, the actual cause of most of the inharmonious and anti-social behavior, which is commonly classed as "sinful." (And have we not been told that "the love of money is the root of all evil"?) It begets rivalries, contentions, hatreds, acts of violence and bloodshed, struggles for mastery, for existence itself, even, between individuals of the same species, rather than, as in nature, between diverse and alien natural groups. If these common attributes of human associations do not indicate something fundamentally contrary to nature, abnormal and irrational, the contrary contention must be most conclusively demonstrated: the "symptoms" certainly suggest "disease."

The tendencies and conditions found in human society, as just described, have been recognized by several writers on our social, moral and economic "problems." Many such have sought to determine and advocate the true and normal bases of performance in such matters, although from widely differing points of view. Thus, some have deplored the apparently inevitable and instinctive tendency toward segregation, rivalry, etc., on the ground that it thwarts the fellowship, co-operation, "brotherhood" and practical "reciprocity," which, as they hold, are the only proper expressions of social activity. Others, again, find, in these same condemned tendencies, evidences of the instinct that moves for self-improvement, development of powers and opportunities, freedom of action and the pursuit of happiness, all of which, as they hold, are natural, normal and right. The fact that such tendencies are liable to thwart or disturb desirable fellowships among the members of society, to check movements toward co-operation, and to enable some individuals to wax exaggerated, both personally and in activity, at the expense, apparently, of failure in others, such thinkers explain by the contention that, in such situations, we have activity, enterprise and industry, on the one hand, and ignorance, indolence and impotence, on the other. They claim, also, that there can be no co-operation between individuals, except where there is equality in point of intelligence, capacity, prowess, enterprise, energy, or other qualities, which fact excludes the greater

majority of mankind from participation in any really permanent form of common activities.

Evidently, these two apparently diverse theories on the matter of human behavior find a common starting-point, also, in common, a tentative explanation of the practical defects in human associations, in the admitted fact that the wide variations in intelligence, energy, etc., among individuals partly explains the tendency to form "classes," castes, grades and types of mankind, even within the limits of a homogeneous tribe or nation, and to follow the lines of development into such extremes of diversity that all sympathy, fellow-feeling, mutual understanding, and other social and desirable sentiments, are difficult or impossible of realization. For these social disharmonies certainly suggest to the reflecting mind that there must be still further divergences among individuals, as time goes on, rather than any natural and developmental access to a common ground of thought and action among human individuals. They are, therefore, not "evolutionary"—by which we are to understand "intermediate," as stages in a grand progress—unless the further development of human society involves the eventuation and completion of constantly-increasing numbers of diverse types and varieties, commensurately postponing the practical possibility of social equilibrium, by these very means, discouraging and postponing the activities of the virtues of sympathy, mutual understanding, etc., which such equilibrium should involve and manifest.

The theory that, in a perfectly normal association of human beings, one in which the familiar and admitted social failures and inefficiencies shall be avoided, there must be a certain very real order of "equality," or a common ground, upon which individuals may meet in sympathy and mutual appreciation, may be said to be fairly correctly derived from observation on the conditions of social success among animals in nature, as compared with those holding among mankind. So far as animal analogies extend, the contention that an actual equality of some order—not merely one proclaimed by law or sentiment—among individuals may be said to be the indispensable condition of social equilibrium. If, for example, all individuals in a given community are equal in point of intelligence, physical strength and alertness—in other words excellent human animals—it would seem by no means improbable that the commoner varieties of crime, at least, such as deception, thieving, injustice and violence, would be very greatly reduced, if not, indeed, eliminated. Not only would opportunities for the commission of such offenses be immensely fewer, owing to the fact that, with better intelligence, would come better ability at self-protection, but also, by the achievement of a common ground of mutual regard, understanding, sympathy and fellowship, the inclinations or impulses toward them would suffer a nearly commensurate at-

tenuation. Whether the achievement of an order of "equality" in the particulars mentioned would constitute all that should be required for a perfectly stable social order, it is unnecessary to inquire at this place. It would be useless, also, to argue upon the limitations of intelligence, etc., since the question before us refers less properly to the efficacy of any quality, when possessed in common, than to the means and methods by which common possession could be achieved.

In order, however, to justify our previous contentions to the scientifically-minded reader, it will be necessary to draw analogies to the moral and mental states of mankind—using these terms in their most inclusive sense—from conditions observable among other creatures. The theory that man's peculiarities, and disabilities, are to be explained as the consequences of a very real order of lapse from his original normal state in nature is dignified by comparison with numerous partially parallel facts and conditions. That such analogies or parallelisms are only partial may be attributed reasonably to the possible—perhaps, also, probable—original and essential differences between the human mentality and that of any other animal whatever. Some such differences have already been mentioned.

There are observable in the animal world several notable examples of such radical variations from what, as we might judge, must have been original habits of life; such completely-transforming "acquired traits," as we seem to be constrained to term them, that their classification with the conditions found in human life seems highly logical. Most notable and familiar of all such, among the communal insects, we may take the case of bees, whose habit of forming communities of sterile females ("workers") for the purpose of providing shelter, care and food for the community mothers ("queens") and their young, has been generally held to represent a distinct departure from original, natural conditions of life and behavior. Indeed, as numerous entomologists have indicated, there are solitary bees, whose females provide nests stored with food, each one for the nourishment of her own offspring, just as do the solitary wasps, etc. There are also community bees who have never learned, apparently, to build hexagonal cells, using instead rounded sac-like structures, more suggestive of those formed by insects of solitary habit.

Whatever may have been the historic origin of this habit of life, or whether there was an historic origin, a beginning in time, at which it was substituted for some other, it seems highly logical to see in its perfect development a complete social and economic equilibrium. This grand result was achieved, however, as conditions seem to indicate, not by conscious effort of any variety, but by following a device suggested, apparently, by an order of gen-



eral tendency in thought and action, which has resulted in the same, or very similar, development of institutions being followed by other insects, such as wasps, ants, etc. The involved method—curtailment of natural function or faculty in certain individuals, for the sake of a certain permanence in social institutions—has been feebly imitated in human associations, and with very far less success. Thus, in these associations, the practice has been general of subordinating the majority of individuals by conditions effective in stunting their mentality, and even in preventing a normal physical well-being by the imposition of conditions that involve poverty, drudgery, slavery and vice. So long as the majority may be kept thus in subjection, there will be an appearance of social stability, but the condition, among human beings, involves a distinct violence to nature and reason. It lacks the excuse, evident among community insects, that the individual is subordinated for the good of the race, unless, with the fatuity of savages, we regard a king, chief, boss, or other variety of master or exploiter of mankind, as the "personification" of the tribe or of the species. Among insects the result of social equilibrium by the method involved is rendered far easier of accomplishment in the fact that the larger part of the "maternal instinct" is expressed, apparently, in the nest-building and food-storing activities, which permits of a genuine satisfaction in the performance of these acts, even with the curtailment of the reproductive function. Thus it is possible to transform the solicitude of the mother for the benefit of her own offspring into a very real enthusiasm for the species in general, which amounts to a true sentiment of "altruism," figuratively, at least, and a real ground for hearty co-operation in the common activity of the hive. But because the margin of satisfaction and enthusiasm in work has always been very narrow in human institutions, thus preventing the development of *natural* classes and types, instead of the really "artificial" distinctions in human societies, the result has always been an ultimate failure. Every civilization known to history has fallen to pieces, even after the grandest achievements in life or effort, merely because, in enforcing unnatural life conditions, it has maintained the elements of irrationality, injustice, wrong and essential weakness. When the "breaking point" has been reached, the fabric is rent, and, even with the most auspicious environments, the same process, with the same errors and wrongs, begins anew, and progresses again to the same collapse.

Human interests, both individual and collective, demand the possession and exercise of an effective degree of rationality, intelligence, righteousness and good will; failing which, they are not properly maintained. It is senseless, therefore, to argue that, in any of these particulars, man is merely "incomplete," although progressing. Being less than normally human, he fails where even insects succeed. Without requiring any of the attributes of angels

or "supermen"—except in so far as attributes of theirs are also properly and normally human—he possesses, completely and fully developed, although largely unused and neglected, all the equipment required for perfect success and life-efficiency. Indeed, in contemplating the powers and involved possibilities of the individual man, and with no bias, except in the direction of rational life-efficiency, nothing could more strongly impress the candid mind than that the failures of human life and effort are as unintelligible as they are irrational, and that there is no evident sufficient reason why all do not enjoy the normal felicity, the joy of living, which all desire and look for, and which most creatures in nature seem to possess, without effort, without violence, and without pains.

To bring the discussion of man's practical defects to a closer analogy, we find in them most of the elements characteristic of what is known as "domestication." This term connotes the condition involved in the enforced association of certain of the "lower animals" with man, and their use by him for his own purposes and advantage. While domestication involves for most enslaved animals such improvement in breeds, as fits them better to serve man's purposes,—thus some horses are bred to great perfection for swiftness, others, for heavy draughting, etc.—the influence, in general, enforces definite departures from the standards of nature, in other words, from many of the qualities and conditions original to the wild type, in which, as we may assume, every animal possesses the qualities and attributes best suited to his own well-being. Thus, most notably, we see the domesticated pig, whose short and blunted snout very vaguely suggests the facial contours of his fierce, formidable and intelligent wild progenitor. The dog, also, man's closest brute associate, has varied immensely from any form that could certainly be identified as typical or ancestral; producing numerous breeds and variants, ranging from the powerful mastiffs and blood-hounds, the keen-scented or swift hunters, the "bulls" and terriers, to the smallest and feeblest of the several absurd "sports," known as "toy dogs," "lap dogs," etc. But, along with the variations indicated by differences in form, size, etc., have come corresponding divergences in physical qualities and powers, also in instinct, intelligence and traits of character. Thus, some breeds of dogs are fierce and pugnacious, others keen of scent, others swift of foot, others indolent and, to a great extent, useless. Nor are any of the desirable dog-traits common to all breeds.

If, however, we may draw a general deduction from the statements of the various authorities on animal life, the physical and mental divergences among domesticated animals involve as great—often greater—departures from the moral or ethical standards observed under the conditions of wild life. Thus, although wild animals of the dog tribe, like the cats and other carnivores, regu-

larly mate and maintain a form of family life, during the breeding and rearing seasons, at any rate, all tendencies in such direction seem to have been eliminated among domesticated dogs, whose promiscuous practices must be carefully restrained, when the perfecting of special breeds and qualities is desired. They show, also, small inclination to observe the "laws of property," as applied to hidden articles of food, in particular, which, as certain authorities claim, are observed among wolves and other wild canines. Nevertheless, a dog, in burying a bone for future use, as we may suppose, regularly leaves the "evidence" of ownership, which, as claimed, is a "mark" respected among all wild animals. The breed-producing influences of their human masters, in addition to generating the effects just mentioned, tend also to limit association among dogs. Thus we see the often violent antagonisms that exist between divergent breeds of dogs, as between "bulls" and some terriers, and between the pugnacious varieties and others of more peaceful inclinations, which often result in combats, serious injuries, even "murders."

These, and similar, facts, coupled with our previous contentions, help to enforce the belief that the influences which man has exerted over his brute associates and "slaves," he has exerted, also, over his human fellows, and, through the conditions created by this unnatural procedure, over himself as well. At the least, the same descriptions of "degrading effects" suffered by brutes, through their association with mankind, seem to have been suffered by mankind, as a consequence, apparently, of such associations together, as, according to all analogy, natural instinct should tend to originate. There is no need to further discuss or elaborate on these several effects of associations, which should be natural and normal—as being between individuals of the same natural species and variety. They are as irrational, indefensible, not to say incomprehensible, as anti-social and deplorable, in the eyes of all really reflecting people, who possess any rudiment of human imagination, as they are evident. Nor is there any consistent and defensible solution of the situation, except in the theory that, in some manner, unknown, perhaps, the human animal—in his inner economy, individual as well as social, and social because primarily individual—has suffered a very real and serious lapse from any condition of life or instinct that could be called "normal." Nor can there be a reasonable doubt that a creature, whose most conspicuous and persistent activity—as found in the lines of conduct called "evil" or "sinful"—is essentially irrational, incomprehensible on any natural grounds, and suggestive of pathological analogies, is affected by some disturbing and modifying influence, having a character, and exerting effects strongly suggestive of the environment known as "domestication."

In his practical functioning, man is unguided by any central-

ized vital imperative or restraint, which can effect a rational co-ordination of his impulses and powers. That all other creatures living under natural conditions possess this very faculty, which affords "instinctive" direction of means for the achievement of natural and normal ends—in each creature according to his structure, physical and mental, and the acts proper to his organism in its suitable environment—has already been suggested in our discussion of "animal morality." That such faculty involves a very real and effective constraint in the direction of "moral" obedience must also be evident. That its authority, in the "lower animals," is not impaired, except under the stress of an abnormal and unnatural environment, we have learned in our discussion of the effects of domestication.

As to the origin, description or operation of the influence which could account for man's evidently abnormal condition and behavior science can, apparently, say nothing. The physician cannot determine the place or occasion in which his patient has contracted a disease or contagion, although he is able to diagnose the complaint from its characteristic symptoms. Neither can the engineer guess at which point on the railway line the axle was broken, nor, in all cases, the precise occasion or cause of the accident. To both, however, the fact of the derangement—be it mechanical or organic—is equally apparent, and the proper method of repair is known.

We are in no sense concerned with origins, however, but altogether with present facts. Whatever may have been, or may be supposed to have been, the origin of man; whether or not he has "improved" in some particulars over his original ancestors, it is altogether certain that his "improvement" in some particulars has been accompanied by degradation, as great or greater, in others throughout historic time. Furthermore, this degradation affects the most vital concerns of his life, thwarting the reasonable ends contemplated by nature, and shutting him off from the efficiency and felicity that belongs only to a normally-functioning organism in its proper environment. Thus, as we must insist, all curious questions relative to man's possible origin have no bearing whatever on his present condition, any more than the supposed evolutionary "genealogy" of the domesticated pig affords any clue to an explanation of the degradation which he has suffered under domestication. The determining causes are adventitious in both cases.

Just as under the conditions of domestication, an animal tends to vary physically and mentally from the type found in nature, to the type characteristic of his artificial environment, so, in human associations, history reveals the invariable tendency to achieve fixity or permanence—"eventuate a type," as biologists might say—through the development of particular habits and cus-



toms, and the establishment of conventional institutions. After a few generations, as we find, colonists in some new land have already advanced toward the consummation of a "national type." Also, as history repeatedly reveals, the impulses gained from the influence of some great prophet or reformer are speedily "crystallized" into a new system of "orthodoxy," with its insistent claims to monopoly of truth and to exclusive agency in imparting its benefits. While, undoubtedly, we must see, in all such developments, a distinct evidence of the operation of natural law—as expressed in every tendency toward equilibrium of forces and conditions in life—the fact remains that this same operation is limited and thwarted by active influences that are not in harmony with nature's ideal for humanity. Thus it is that, after the grandest truth has found its "enshrinement" in a new scheme of "orthodoxy," its beneficent effectiveness for humanity suffers serious limitations, also, even ultimate occultation. In the meantime, while some portions of the community achieve certain esteemed advantages, also the varieties of "happiness" which they desire, the normal virtues of fellowship, co-operation, "reciprocity," and the other elements of true social "efficiency," fail of development, and the tribe or nation shows the "prodromic symptoms" of the same diseases that have destroyed every civilization in history, and are now threatening the permanence of our own.

Various present-day thinkers, and talkers—encouraged, usually, by the specious assumptions of the evolution "philosophy"—attempt to prescribe for such conditions by recommending schemes of remodeled social or political forms and institutions; or revised theories on the relations proper, as they claim, between social "classes," as between "capital" and "labor"; and by other suggestions characteristic of the philosophy of misery and impotence. Nevertheless, the instinct of mankind—quite as wise and safe a guide, probably, as the academic deliverances of insurgent word-wrestlers—has always sought, quite automatically and universally, to discover the antidote for human shortcomings, personal and social, in the sentiments and activities characteristic of religion. Indeed, just as the needle of the compass turns toward the magnetic pole, so, as we must conclude, human instinct has always turned toward such centralization of the essential operations of life-force as are to be found, according to the common belief of humanity, in the idea of God and his direct influence and guidance in the human spirit. Speaking apart from all conviction in the premises, except such as is imported by the analysis of observed facts in life and nature, we may assert that human instinct seeks, and has ever sought, to relate the human spirit, vitally and directly, to the Ultimate Source of its being, and to the Authority which, in spite of all lapses and obstacles whatever, still holds sway over its inmost activities—whatever the outer ones may be—just as the

sun compels the planets in their several orbits. Even with people who profess atheism and the detestation of all religion, the same law maintains. Thus, the Comtians, professing themselves "scientific," would urge us to "bow down and worship the mass of humanity;" socialism has become as much a religion, an "embodiment of ultimate principles," as stated, as it ever was a scheme of economic guesswork; while our "emancipated" and "scientific" writers of the present day have erected the so-called "law of evolution" into a veritable synonym—in their own thinking—for the activities of the ultimate, a kind of "providence on a railroad track," in fact. Properly speaking, however, the religious instinct indicates not only the real, because the vital and natural, means—working from within, outward, as do all vital activities—for the achievement of the normal and proper "orientation" of man's sentiments, thoughts and activities, but also, in its very persistence, and in the vehemence and passionateness in which it has found expression, it furnishes a sufficient indication of the fact that the "blessedness" and "joy" which man seeks in religion are not among his present possessions or prospects. That full satisfaction for such desirings and strivings is to be expected as the consummation of the varied activities, which we subsume under the general term, "progress," is a supposition scientifically contemptible—since, by the law of cause and effect, nothing vital comes from mechanical activities (the rebuilding of social institutions, etc.), "like inevitably breeds like," and the miseries and shortcomings of humanity, individual and social, the bad systems and the perverse institutions, are as truly outworkings of his inner powers and activities, as the best and noblest product of his most enlightened effort.

If the light is dim the lamp is defective, or the oil is of poor quality. Nor, with such conditions, could the light be made better, even in a "more favorable environment." There must be a renewal at the source of the activity. Human instinct seeks this "renewal" in the influence of religion. The religious sentiment of all ages has concurred—and still concurs, in spite of the sophisms of "scientific thinkers" and the stupid compromises of faithless teachers and leaders of the people—in the belief that man has, in some manner, lapsed from that normal adherence to the laws of life, "God's laws," which other animals seem to manifest. It is a sufficient indictment of the opposing theory that the alleged "process," by which, as is claimed, these "laws of being," even in their simplest manifestations of moral duty, emerge into conscious recognition and observance—becoming thereby "human possessions"—should involve an antecedent stage of worse than animal neglect and misunderstanding of the very essential facts and conditions involved. Whether, according to old-time teaching, man's lapse consisted in a deliberate "disobedience" to a verbally-ex-

pressed command of God, or whether it indicates merely the grave difficulties, encountered in a transformed world-environment, by a creature possessed of peculiarly complicated and "unwiedly" metal structure, the fact remains that it is the one explanation in perfect accord with his psychology and his history. Undoubtedly, many existing religious institutions are corrupt and ineffective, but such fact argues nothing against the principle asserted above. It is completely scientific, therefore, to reaffirm, in the words of ancient scripture, "the whole creation groaneth and travaileth in pain together until now \* \* \* waiting for the adoption, the redemption of our body."

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## Duty is Privilege

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BY MINNIE IVERSON

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"O, come into the Garden Wonderful,  
Where richly gleam the boughs of Privilege."

We speak of duty as an action or set of actions which we are bound by law and honor to perform. Privilege we regard as something we may do or leave undone according to personal inclination.

But in the inspiration of gospel light, privilege is duty, and duty is privilege. Indeed, how could it be otherwise? With the guidance of the Holy Spirit, dedicating time, talents, possessions, unto the Lord, seeking at all times to know his will, what and how to do under all circumstances,—naturally, to such as these, every duty is a privilege.

But the scoffer, the scorner, and he who reposes unmindful of the opportunities so near, unto these our pity cries out

"Would ye but understand,  
Joy is on every hand.  
Ye shut your eyes and say 'tis night,  
Ye grope and fall in seas of light,  
*Could ye but understand.*"

"Peace in this world, and eternal life in the next:" this is the blessing of the Saints. Along the bright pathway of truth they walk where laden hang the boughs. Freely they partake as much or as little as they choose. Multitudes follow the same path, enjoying its unmeasured bounties and leaving the trees as richly fruitful as before.

No two individuals are alike, yet all may be harmonious in this one thing—obedience to principle. In this course alone are

we wise and safe. It is in the exaggerated opinion of our own importance, our own desires and concerns, independent of God's will toward us, that the danger to our welfare lies.

"Dear to the heart of the Shepherd,  
Dear are the sheep of his fold."

Yet God can get along without us. No one is indispensable in his great cause. But we could not live without his support, one fleeting moment.

This truth does not in the least lessen the value of personal influence, individual responsibility. Clearly it shows us our own littleness.

"There is a difference between individuality and selfishness." Would we prepare for the responsibilities that confront us, we must strip the soul of those great enemies to peace—hate, avarice, pride, envy. We must stand willingly obedient to the call. Above all, humility is a strong, grand virtue, for it is the open gate through which many desirable qualities may enter.

Again, "Truth reflects." No step towards goodness can result in as much benefit to others as unto oneself. A deed done in the spirit of loving kindness, and it is oneself more than anyone else that is made grateful and happy. By this reaction of grace, we receive more than we confer.

Likewise those who love the gospel, the joy and satisfaction that comes to them is its own "exceeding great reward."

But we are promised more than this. He, the Life and the Way hath spoken, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Duty is privilege, and privilege is duty. Living in accord with divine revelation, and what is the outlook up through the ages to be?

"Thrones, principalities, kingdoms, powers," and finally, aye, is this not "*privilege supreme*"—we shall enjoy the association of our blest Redeemer in his celestial reign.

SALEM, UTAH

While his wife was away Pat was doing the shopping. Now he stood in the butcher's shop puzzled as to what joint to have for Sunday dinner.

"Why not try a saddle of mutton?" suggested the purveyor of meat. Pat shook his head.

"A saddle?" he replied. "Why not a bridle? Then I'd stand a better chance of getting a bit in my mouth."





#### SCENES AT THE PANAMA-CALIFORNIA EXPOSITION AT SAN DIEGO

Which it was officially announced, December 4, 1915, would remain open during 1916. Top—The Prado. Center—Varied Industries Building. Bottom—The Great Spreckels Outdoor Organ where the Ogden Tabernacle Choir received a series of Ovations last July.

# Good Roads

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BY THE AMERICAN HIGHWAY ASSOCIATION

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While encouraging progress has been made in the improvement of the public highways of the country, in the past five years, it is but a beginning. More than two million miles of roads over which the public business is conducted require attention. In the winter, in many sections, they are impassable, and in the warmer seasons they are but clouds of dust. Compared with their material wealth, the States, speaking generally, have been woefully neglectful of their interests. Speaking specifically, and calling names, the figures show how great this neglect has been. The immense State of Texas, with property assessed for taxation at \$2,500,000,000, has 128,971 miles of public roads of which only 4,896 miles have been improved. In other States a like condition exists as the following figures will show :

Nevada, assessed value of property, \$107,794,729; miles of public roads, 12,757; miles of "improved" roads, 62.

Iowa, assessed value, \$3,365,930,064; miles of roads, 104,027; miles of "improved" roads, 2,505.

Montana, assessed value, \$341,000,000; miles of roads, 23,319; miles of "improved" roads, 95.

Nebraska, assessed value, \$325,974,928; miles of roads, 80,338; miles of "improved" roads, 249.

Colorado, assessed value, \$422,439,525; miles of roads, 30,571; miles of "improved" roads, 304.

Illinois, assessed value, \$2,422,361,952; miles of roads, 94,141; miles of "improved" roads, 9,000.

New York, assessed value, \$11,385,137,127; miles of roads, 80,112; miles of "improved" roads, 22,398.

Wisconsin, assessed value, \$2,998,187,705; miles of roads, 61,090; miles of "improved" roads, 11,163.

All of these are very wealthy states, and in some of them, at least, there has been much talk by reformers and statesmen about efficiency in government, and the duty of sharing with the people in the benefits of wise and economical administration. There is no other matter that more nearly concerns all the people, the man with the ox-cart creeping to market, and his more fortunate neighbor possessed of a motor car or prairie schooner alike, than the improvement of the public highways over which all must travel; yet the "official" figures show that the upbuilding of public highways has received, generally speaking again, scant attention. If the railroad systems were guilty of such neglect in the improve-

ment and maintenance of their lines, not only would the business of the country be paralyzed, but there would be instant and overwhelming demand for the revocation of their charters and the penitentiary for their managers. Yet the public roads, which belong in a special sense to the people, are fearfully, not to say criminally, neglected. Who are to blame? The people themselves and their representatives in the state legislatures and in congress. Appropriations of millions of dollars are made for impossible harbors on inaccessible creeks; money is poured out like water for experimentation in doubtful ventures of supposedly scientific value; and old and wasteful methods of doing things in the name of the people which no prudent man would do for himself are followed because there are armies of political dependents for whom provision must be made at the public expense, and who are provided for without regard to the public interest, but at public cost. It is not "The Crime of 1873" that should arouse the indignation of the people, but the crime of three centuries of neglect which shows that, with wealth amounting to \$150,000,000,000, there are in the United States today two million miles of unimproved public highways. It is the mission of the American Highway Association to remove this reproach from the American Republic, and in its crusade it invites the co-operation of all who are interested in the public welfare.

Uniformity and efficiency are the two great factors in road improvement, each so related to the other that both are essential to success. There must be uniformity of legislation and administration without which there can be no efficiency in the planning, building and maintenance of the public roads. The road that is built for the benefit and convenience of a single community, and without regard to the benefit and convenience of other communities, is at best nothing more than a single community road. With the public roads it is just as it used to be with the railroads, before they were brought together in great systems by which the remotest parts of the country were placed in the closest possible touch, and district, state and sectional lines were obliterated to the incalculable advantage of the whole people. Uniformity in rates, freedom in carriage, economy in administration, constant effort, at enormous expense in maintenance, have resulted in efficiency of service. Communities that were out of touch with the railroad systems that were served by lines which began nowhere in particular, perished or found themselves fighting for existence when places on the main lines flourished like the green bay tree. There were abuses, of course, many of them, in the management of the railroad systems; but these were in the main due to speculative control, a condition which could not possibly obtain in the control of the public highways of the country which would remain under the immediate direction of the people served by them. Continuity of

public highway systems would not mean the centralization of management and control in any body of directors, manifestly; but continuity of such systems would mean simply agreement among the townships, cities, districts and states as to routes, types of road best suited to the traffic, construction, administration and maintenance so that there would be uniformity in design and efficiency in service.

In seventeen of the states the public roads are under the jurisdiction of boards of county commissioners elected by the people and without the least concern as to the fitness of the commissioners so elected for the work entrusted to them. In other states the control of the roads is placed in the hands of county boards of supervisors. In still other states the same important service is committed to county courts. Another group of states have both county and township systems of road management. In Missouri, where this system obtains, the county court, composed of three members none of whom, presumably, possesses the least scientific or practical knowledge in road building, has full charge of road affairs, divides the county into road districts, appoints a highway engineer and overseers. This plan obtains in only 92 counties in the state; in the remaining 20 counties the roads are controlled by township commissioners, so that in this state as in others there is no uniformity of control, and the records show little efficiency of service. In Alabama, the county probate judge, who is supposed to look especially after the estates of deceased persons, is one of the board of road commissioners. In Iowa, county road work is under the direction of county boards, and township road work is under the control of township trustees. And so it goes all over the country, there is division of authority, wheels within wheels, county against township and township against county, and the states looking on without the courage to deal with the road question as a purely business question divorced from local influences and political considerations. One of the purposes of the American Highway Association is to make possible efficient road administration in the states and their subdivisions by the introduction of skilled supervision and the elimination of politics from the management of the public roads. Surely this is an end which all men will agree to be most desirable.

WASHINGTON, D. C.



## For the Consideration of Parents

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BY DR. JOHN H. TAYLOR, M. I. A. SCOUT COMMISSIONER

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In this day of specialization and intense activity, the question of essential and non-essential lines, in courses of study, is a serious one. Time is so precious that it must be spent only in doing things that will qualify young men and women to best cope with the problems of life in a successful manner.

In a vocational sense, this is particularly true. To succeed one must have special training along definite lines, and the addition of extra things, not fundamentally necessary to the vocation chosen, retards advancement, as far as expertness is concerned. For example, success in the vocation of a banker does not require expert learning in horticulture, and *vice versa*. While specialization is necessary, the fundamental principles that make for success in all vocations are the same. Certain things all must know, no matter what they want to do, or whether they live in city, country or mining district. In religious and moral training there are no special lines. That which is good for one is good for all. Nothing can be omitted. All must measure up to the same standard of efficiency, and the one who makes the best use of the means of advancement offered, is the one who leads.

With the same end in view, the method of teaching truth may differ. The important thing is to choose the method best adapted to the age and conditions of the one to be taught. The scout movement is one of the proven aids in moral and religious training. It appeals to the boy between the ages of twelve and eighteen in just the right way to hold him during this critical period of his life. It is not new, except in bringing together all the good things that have been used in the past to guide and interest boys. It has been and can be adapted to all conditions and localities. While parts of the program may be more necessary and more easily carried out in the city, the big, broad, basic principles of the movement apply to every locality.

Let us consider some of the points in the scout program and see if it looks good.

When the boy becomes a scout he makes the following promise:

On my honor, I will do my best: first, to do my duty to God and my country, and to obey the scout law; second, to help other people at all times; third, to keep myself physically strong, mentally awake, and morally straight.

If he lives up to this standard any boy will be a better boy? Is there anything in the promise which would not apply and be of assistance to boys in every locality?

The scout law requires that he be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.

The beauty and strength of the movement lies in the fact that it not only teaches but also provides plans for carrying out its teachings. The boy must not only be a sayer of and listener to the word but a doer also. He does his daily good turn as an individual, and very often with his troop he does the troop good turn.

This feature of the work alone makes it worth while. The development of kindness and thoughtfulness for others cannot be ignored, if you would have the boy possess the qualities of a true gentleman. Through the constant reminder and performance of "the daily good turn," the doing of good deeds gradually becomes a habit. This training will result in good to the boy himself and to all with whom he comes in contact. If the scout movement helps the boy to abstain from the use of tobacco, liquor, etc.; helps him to be clean in thoughts and habits, as is the testimony of so many of the scout leaders, then it must be worth while.

In the past we have tried the method of telling the boy to be good. Having warned him, it was left to him to choose between good and evil. At this time of life, the boy is not worrying very much about good or bad. He's worrying about the trout, out in the stream, the high peak in the distance, a ball game or a race. In order to influence him for good we must talk to him in his own language, and speak it so well that there will be mutual understanding.

The boy is full of energy that must be properly directed, or it will do harm. Without direction he runs the chance of using it in tearing down rather than building up his character. To be fair with the boy and the community, we must do all we can to lessen his chance of failure. He is too precious to the parent, to the community, to his heavenly Father, to be treated otherwise. True, we can work him very hard and use up his physical energy, but his mentality which craves variety and change is still active. In satisfying its demand he will continue on to a state of fatigue in obtaining the enjoyment that his youth requires. If he meets temptation, under these conditions, his power of resistance is naturally weakened. Work alone will not accomplish the purpose of exhausting the boy's energy, and when used by the parent to accomplish this purpose, it will but serve to put the boy in a mental attitude toward them that will mean trouble in the end.

Why not recognize the fact that to get the most out of life, we must have a balanced ration of work and recreation! That the former is the most important needs no argument, but that the

latter also demands its time and place is equally true. It is by recognizing this play instinct, and taking it seriously, that the scout master is enabled to get close to the boy's heart. In developing this instinct the scout master has a definite purpose in view, a goal to be reached. He aims not only to make the boy's play recreational, but also educational.

For example, if the boy follows his own will and inclination, he goes on a "hike." He has no definite plan in view. It may be a long or a short trip; aimlessly, he just goes and returns. His desire for change has been gratified. Perhaps the fresh air and exercise were not particularly necessary to his health, as his farm work supplied these needs. But the longing for change, the love of adventure, the hunger to roam in the great out-of-doors, to climb the highest peak and view new scenes beyond, to feel the stillness of the open; these were needs of his nature that his work failed to meet. They lured him on and on. When satisfied, he returned home with new vim and a determination to take hold again. This desire to do his level best is especially strong, if his going has been a part of the planning of his father and mother. If he went just because the lure of the open became stronger than he could resist, even then he comes home with at least a determination "to stick it out."

The scout movement recognizes the craving for and need of change and variety in the life of the boy, and it provides for that need. Its plans call for well-directed, intelligent expenditure of energy. When the boy takes his "hike," it says he shall not only see Nature's great panorama, but shall learn to know the beautiful things that make up the panorama. The flowers, the trees, the rocks, gain new meaning when he becomes so intimate with them that he can appreciate the beauty of their coloring and the wonder of their formation. It says that he must learn to distinguish the varied voices of nature, to recognize the cry of the hungered and distressed, or the cooing of the dove. This power of appreciation can come only through knowledge. Did you think that the "hike" takes the boy away just for exercise, or to idle the time away? Don't you see, it is only one of the means of carrying him safely through the danger zone, giving him something his nature demands, but giving it to him in the right way?

Have you the idea that the scout organization is military in its nature, and will teach your boys to kill and destroy? If such an idea were correct, you would be doing exactly right in keeping your boy out of it. You sing in your Sunday school, "We are soldiers of the Cross," etc., but the idea of killing is not associated with the word soldiers. The word has another meaning, it portrays another mode of conquest. When the boy becomes a scout, to destroy life takes on new meaning; the birds, the insects, the animals, demand his protection, and become immune from useless

and reckless destruction. The mission of the scout is to save life, not to destroy it.

Again you say the boy wears a uniform. So do conductors, firemen, and policemen, but you do not think of them as soldiers. The object of a uniform is merely to indicate the organization to which they belong and to provide a serviceable suit to carry out part of their special work. Besides, the uniform is entirely optional. The boy may wear it or not as he pleases. It is not what he wears, but what he does, that counts. The question is asked, "Why give the boys drill work?" First, in carrying out the scout program, the boys have to move from place to place, and to enable them to do so in an orderly manner, they are taught to march. It is for the same purpose that Sunday schools, day schools, and gymnasiums, teach marching. Second, it helps the boys to walk and stand correctly. Third, it means better discipline, and is excellent training in obedience. For these reasons marching has a place in the scout program.

One of the splendid and exceedingly practical benefits of scout work is the training the boy receives in first aid. Can you give any reason why every boy should not have this work? Thousands of lives are being saved every year by the scouts—lives which would have been lost had not "first aid" been a part of the scout program. And so we might go on and enumerate and discuss the many things that interest and hold the boy, educating him at the same time.

The movement is not something foreign to the gospel, because whatever is good is gospel. Why not make use of it? It has the endorsement of the general authorities, of stake presidents and bishops, of scout men who have tried it out, of educators, and of the president of the United States. In fact, to become acquainted with it means to become an enthusiastic follower.

It is practicable in all communities, large or small, country or city. Not that each part of the program shall have equal emphasis placed upon it wherever it is taken up; but that the portion most needed in each individual community be emphasized. It is the boy that is our concern—the good boy we want to make better, the indifferent boy we want to guide, the boy on the edge we want to draw back and save. As long as we have any of these classes of boys, we have need of this movement, as part of the M. I. A. plan and work.



# Mother Passes Through the Shadows

## A Good "Home Evening" Story

BY ELIZABETH CANNON PORTER

"Mother, won't you fix my girdle for the party tomorrow night? I've tried all afternoon and I can't make it look decent," said eighteen-year-old Mabel.

"Yes, dear," answered mother.

"I think, mother, I'll bring the children over to practice tomorrow night. They don't know that song half well enough," announced Maud, who taught in the country school. She was anxious that her "room" show off well at the coming school entertainment. Mother assented, though the constant clanging at the piano made her nervous and the children tracked mud all over her parlor carpet.

"Say, ma, do you know where my sweater is? I've hunted all over for it, and we play Jordan High tomorrow afternoon." Sixteen-year-old Ned was one of the basket ball team at the high school.

"I'll see if I can find it after supper," said mother patiently, then sharply as a little boy emitted a surreptitious little cough, "Bob, are your feet wet?"

"Not very," evaded the youngster, as he shuffled the offending members under the table.

"You take your shoes right off and get your feet up to the fire," ordered mother, but just at this point baby Roy choked, having nearly swallowed his spoon along with his bread and milk, and rescuing the spoon distracted mother's attention.

The Miller family was seated around the long supper table. The meat on the big platter disappeared and the mound of mashed potatoes diminished under the onslaught of healthy appetites.

Father Miller, a large, bony, silent man, sat at the head of the table. He noticed that mother's eyes were unnaturally bright and her cheeks flushed. She looked almost as young as her daughters. Unlike many farm women, mother had retained some of her good looks. But then she had been unusually beautiful to start in with, as no one knew better than father.

Half a dozen times mother had to get up from the table to get things. By the time she finally settled down, the food on her plate was cold, and she didn't want it. So she rocked baby Roy and fixed him for bed. Just as she had got him to sleep the men came in from their "chores," stamping the snow off, and woke

him up. Although Roy was a good little sleepy fellow ordinarily, he did not like to be disturbed and he set up a roar.

"Here, father, you take him and see if you can't quiet him down in bed," suggested mother, taking a mental inventory of all the things she had to do that night. Father Miller, noticing her tendency to "catch up" with night work, had long ago taken the attitude that he wouldn't go to bed without her. Many was the night he had drowsed over his farm paper while she finished her household tasks. The big, tired man had not cuddled baby Roy more than ten minutes tonight, however, before he fell asleep across the bed with all his clothes on.

Mabel had piled up the supper dishes and then apologized that she would "just run over to Nellie's to borrow a book" while the water heated. The girls had giggled and whispered together and it was not till the clock struck ten that she started guiltily for home.

In the meantime, Mrs. Miller mixed the bread—she had to bake thirteen loaves every other day. Then as Mabel was still missing she made little Dora do the dishes. Dora agreed to "wash" if Bob would "wipe," which he did—under protest. After which he soaked his chilblains in salt water and fell asleep on the lounge. Mother unearthed an enormous stocking bag, sorted out Bob's and darned them. Then she roused their sleepy owner and helped lug him to bed. She got his cough syrup and made him take it. Bob hated to take medicine as much as most boys, but this had honey in it and he took it—when he didn't forget.

Mother dragged wearily up stairs and went through two clothes closets and a rack in the search for Ned's sweater. She finally found it in the dirty clothes bin in the basement. When she sat down to fix the belt on Mabel's party dress it was nearly midnight. She was dead tired, but the thought of her girl's disappointment if it weren't ready goaded her on. It was after one when she stumbled out to see if the back door was locked. She noticed that there was no dry wood in for the morning. It was Bob's work to get in the kindling, but in the extra exertion of doing the dishes he had neglected his own "chore." So mother groped her way out to the woodshed. A piercing blast blew around the corner of the house and seemed to go right through her. She shivered as she crept into bed.

"Why, what's the matter?" asked Maud the next afternoon as her eye swept the disordered kitchen.

"Mother isn't very well. She's lying down," answered Mabel. Her hair was disheveled and she had flour down the front of her apron.

Maud led her gang of school children into the parlor. Instead of the expected fire in the grate, the room had a still and forbidding chill. She hurried the children through two songs and

dismissed them. When she went back to the kitchen the range was red hot and a sickening odor of burnt bread permeated the entire house. Just as Mabel went to rescue the bread, baby Roy, who had been wiping up all the mud tracks on the kitchen floor with his white dress by means of crawling back and forth, fell flat in a mud puddle at the door. Mabel frantically turned out three drawers before she found the clothes to make him warm and dry again.

"I think you might set the supper on the table, Maud, since I'm going to the dance tonight," suggested Mabel. "There's some cold ham and cheese. It's too late to cook anything now."

"It seems to me after I've drudged in a school room all week with fractious young ones I ought to have a little peace Friday night. I wanted to try that new song. Never mind, run along and I'll tend to it," said the elder sister.

Mabel spent so long primping that she had very little time to eat anything. She went with Nellie and Mrs. Wallace and the whole evening was a disappointment. She wore her last year's party frock and the first thing she saw when she entered the house was Bessie Morehouse in a pink messaline covered with silver spangled gauze. Mabel was at an age when pretty clothes meant a great deal to her and she felt envious. Then the handsome stranger from the city, about whom she had been weaving romantic dreams since the first time she met him, scarcely noticed her, but danced three times and sat out two more with that doll Vera Jones who had as much brains as a rabbit, Mabel reflected bitterly. She decided that he wasn't as interesting as she had thought him. Then Sam Thomas, whom she had snubbed two months before, made a point of not asking her to dance. Not only that but he emphasized it by asking every girl in the neighborhood of where she happened to be sitting or standing, to dance with him. The by-play reached its height when he actually carried off Viney Crabtree, who was like a withered up old apple, and who never danced, simply because Mabel happened to be talking with her.

"I never knew a grown man could be as mean as that," she thought contemptuously.

Her one comfort was good old Pete Johnson, whom she had known all her life, and whose eyes followed her with dog-like devotion all evening.

When she reached home a little hacking cough issued from her mother's room. She stopped at the door.

"Are you awake, mother?"

"Yes, dear. Did you have a nice time?"

"How are you feeling?"

"As if I were going to smother. Will you bring me a drink of water—?"

As Mabel stooped to kiss her mother good night she exclaimed, "Why, mammy, how hot you are!"

It seemed to Mabel as if she had just got to sleep, and she certainly hadn't got warm, for, thanks to her silk hose and thin pumps, her feet were like two chunks of ice, when there was a great opening and shutting of doors, and she heard her father's heavy tread along the hall. Could it be morning already? She looked out. The night was blank, but then she was used to rising by lamp light. Her father stopped.

"Is it morning?" she asked sleepily.

"Only four. Your mother is very ill,—burning up with fever and seems to be going off her head. Ned is going for Dr. Stockton. I've started the fires. Perhaps you had better come down and see what you can do."

Mabel slipped into her clothes and down the stairs. Maud, looking very slim and graceful in her long night gown, was stooping before the fire with a glass of hot milk. Their usually placid mother was tossing wildly among the pillows, fighting for her breath.

When the doctor came he took the sick woman's temperature. He looked at the thermometer and ejaculated. He put his ear to her chest and listened. When he looked up, his face was very grave.

"It's pneumonia—double pneumonia. I'm afraid both lungs are affected. Fever running a hundred and four. You'll have to have a nurse. I will send Miss Sampson out." He gave instructions for the poulticing and took his departure.

The next two weeks, to the occupants of the Miller household, seemed like a nightmare. Hitherto each had followed his own bent and taken the machinery of the home for granted. Mr. Miller was considered a prosperous farmer and a good provider. Although his barn was big, his house was several times larger and every foot of space meant additional work. He used modern machinery, but he provided his home with conveniences. As Mrs. Miller sterilized the refrigerator, washed the intricacies of the meat grinder and turned the patented churn its hundreds of times, Mrs. Miller had thought, "Modern people are getting 'convenientitis'. We spend so much time looking after our conveniences that we have no time for ourselves." She had read the Tehuantepec Indians lived in mud huts, bathed in the river every day, put on clean cotton clothes, and spent hours combing their long glorious hair in the sunlight.

On Mabel, who stayed home from high school, fell the brunt of the house work. It seemed to her as if the days stretched out into interminable messes of ugly tasks. Yet she never had time to finish anything. The children left their things around. The house was always in a muss. The children wouldn't mind Mabel.



After several bitter quarrels, Mabel decided that it was easier to do things herself than waste her strength to make the others do, so she tried to do it all. Her father avoided the uncomfortable house and spent more and more time out among his sheds. Ned didn't get home from school until night-fall. The children complained of her cooking. Ned openly ridiculed it. The baby was neglected. It seemed at times to Mabel that the whiteclad nurse in her spick and span cap and gown was the only clean thing in the house. Yet at night she was tired. Her feet ached so with the pain that she could have screamed when she took off her shoes.

Her humiliation reached its height about two weeks after her mother was taken sick. George Morse, Maud's beau, was there for supper. Mabel began the meal by washing a great stack of dishes that had been left from dinner. The oven wouldn't heat. Everything seemed to go wrong. Finally, an hour late, a flustered Mabel called them to the table. Her heart sank when her father cut into the leg of mutton. It was bloody. Had she not heard her father say that he did not mind rare beef, but mutton—no. The biscuits were so bad that little Bob used one as a missile to hit Ned's ear. The gravy was lumpy. Even the canned peas, that Mabel had opened at the last minute to save the meal, were sour. In her hurry she had poured the milk on them from the wrong pan. Ned, who was in a disagreeable mood because his basket ball team had lost the game that afternoon, remarked, "Gee, I feel sorry for the fellow that gets Mabel."

"If some of the rest of you helped a little more instead of finding fault with me all the time, things might be better," cried Mabel angrily. "Father is getting to be an old man because he has to do three men's work, and you do nothing but play, play, play all the time." A pained silence followed this outburst.

Gravely Mr. Miller spoke, "Mabel is right. I have got too much work to do. I had thought of making you a proposition. If you'll hurry home from school and help me more evenings, I'll give you half the calves that are born this spring. They'll go a long way toward paying your way when you start to the university."

Ned swallowed hard. The baseball season would soon be opening and the boys had talked of making him Captain of the team. But it may be that his defeat had had a chastening effect on his spirit that afternoon for he gulped, "All right, I'll do it, dad."

Mabel glanced at Maud, whose lips were pursed over the chocolate blanc mange. She tasted it. It was burned. Then she remembered that just as she was stirring the pudding, baby Roy had nearly swallowed a marble. While she prevented him from choking to death, she had smelled something scorching, but she thought it was just some milk that boiled over onto the stove.

The little troubles of these days were soon over-shadowed by the catastrophe that followed. Mother had a relapse. In the ravings of delirium they all heard the things that mother thought but never said. In the broken sentences they overheard, each had a guilty feeling.

"John has bought six more cows. That means more work. We are swimming in milk now."

"Maud wants to get married. Why can't she wait till George gets ready?"

"I wish Mabel would be serious. She thinks of nothing but boys and frivolity."

"Ned's clothes smell of cigarettes."

"Rob, be quiet. You always bang the doors."

"Little Dora doesn't grow like she ought to."

"Where is the baby? Run quick or he will drown in the tank."

Or again it would be petty household matters that she would mutter over, "Eight men for dinner and only two loaves of bread!"

"The children have got to have new underwear." "Where did I put my thimble?" Or again, "I am so tired. I want to go to mother and rest. She says it is almost spring in Dixie."

Mrs. Miller's mother lived in St. George, and she had not seen her for five years.

Worse than the fevered mutterings were the times she lay still, and they bent over her to catch her labored breathing. Maud felt ashamed of her mother's patched old night gowns, and brought one of her own embroidered trousseau ones, but the nurse wisely preferred the old, warm coverings. The doctor came oftener. Maud hurried home from school. Mr. Miller haunted the house, helpless, as only a strong man with nothing to do can be. Miss Sampson demanded more help and they took turns keeping watch by the sick woman's bedside during the long vigils of the night. Even Ned volunteered for duty, and they found him two hours after he had gone on guard sound asleep with his black head buried in the white counterpane at the side of his mother's bed.

As the days went by and Miss Sampson reported, "Just the same," a shadow settled upon the house. The day of the big snow storm the realization came to them that not only was mother "no better," but she was worse. The nurse worked steadily over the sick woman's bed giving sharp, curt orders for the things she wanted. Father stood at the front window looking out at the storm saying nothing, seeing nothing. The children spoke in whispers. The very wind seemed to shriek at the calamity about to fall upon the house. At the supper table the older ones ate little and spoke less, as if each dreaded to voice the fear that

lurked at all their hearts. They all strained their ears to catch every sound in their mother's room.

That night as they knelt at family prayers when their father got to the place, "We ask thee to bless our mother and restore her to health—" his voice broke and he could not finish. Mabel, in wild hysterics rushed up to her room and flung herself on the bed. There Maud found her a few minutes later sobbing into the pillow. "Mother is dying and we can do nothing for her." With her own eyes welling with tears, Maud went down the stairs and almost into the arms of the old family doctor.

"Do you think she will pull through?" she asked.

"There is a hope, my girl, or I wouldn't have come."

He went into the sick woman's room. At the end of the hour he asked for Mr. Miller. "I think, sir, if your wife lives till morning she will get well. The crisis is at hand. I can do no more. She has a good constitution and that is in her favor." Dr. Stockton left shortly after that, and Mr. Miller sat with bowed head praying as he had never prayed before. No one undressed and they flitted through the house like specters. Mabel, with her heart bursting, had to feign cheerfulness as she tucked the youngsters into bed. Midnight came and went. After an interminable age the clock struck one. Finally two, when all nature wakes and seems to turn over and settle itself for its morning nap—two, the dread hour when most spirits wing their way to the great unknown. Three, and the woman still lived,—nay she seemed to breathe more easily. At last the gray dawn shone murkily in the east. To Mabel, who always hated the dark, it came as an angel of light, and in an ecstasy of joy she clasped her father's hoary head.

As soon as she was strong enough they bade Mrs. Miller God-speed to St. George. Clad in a blue broadcloth suit, the gift of her eldest daughter, and with her second daughter's purple and azure bathrobe in her suit-case, "to sleep in because it was so comfy," and with baby Roy tumbling about her feet (she had refused flatly to leave him behind), she started for the sunshine to work the final cure.

As Mabel turned back to her uncongenial household tasks, her father touched her on the shoulder, "I see, my girl, that you are learning the meaning of true greatness."

"Greatness?" She stared blankly. Shoveling ashes and scrubbing floors seemed as far removed from greatness as anything she could imagine.

"Yes, true greatness lies in doing the task that lies nearest the hand, and doing it well."

Mabel learned that good housekeeping consists in not trying to do it all oneself. She put out part of the washing, and got

a woman to come in and iron one day a week. Each child was required to do some part of the household work.

"It takes as much diplomacy to run this home as it does the German embassy," she remarked. Although it was not as well run as in her efficient mother's hands, conditions gradually improved.

Mrs. Miller, in the southern part of the state, was also learning something. When she saw how some other people lived she felt a great sense of security in her big comfortable home, and her toiling husband who provided it. The piles of vegetables, the pans of cream, the quarters of beef, that she had looked on as burdens to be looked after now seemed as the horn of plenty. She met a little woman who had buried as many children as Mrs. Miller had reared, and a great surge of thankfulness swept over her for her living, demanding, eight. She felt that she had never known what trouble was. Then, quite suddenly and unexpectedly, she went home.

After they had all hugged their thin but radiant mother, Mabel asked, "How did you happen to come back so soon?"

"Why, I got so worried over Maud's wedding, I just had to come."

"Why, mother, didn't you know we had given it up?"

"Given it up?" repeated her mother dazedly.

"Yes, the reception, you know. We thought we would just go quietly to the temple and be married and then go out to our little home."

"Well," said her mother, decisively, "we'll have a wedding supper anyway, for his folks and yours."

That night, as they all gathered in the sitting room, the home circle complete, once more, their father said in his grave, quiet voice, "We put too heavy a burden on mother, and we almost lost. Through the blessing of the Lord, she was restored to us, and I hope we will all prove worthy of it by doing the things we have learned in our necessity."

And each one in his heart decided that he would.

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"It is true," severely said the lady of the high ideals to the successful writer, "that you have gained much prosperity by your writings, but you have written nothing that will live."

"Perhaps not," returned the author; "but when it comes to a question of which shall live, myself or my writings, I never hesitate."—*Ladies' Home Journal*.



# The Island of Samos

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BY LYDIA D. ALDER

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The island of Samos is situated forty-two miles south of Smyrna, off the west coast of Asia Minor. It is twenty-seven miles in length, its greatest breadth is ten miles, contains two hundred thirteen square miles, and has a population of nearly fifty thousand. Two ranges of limestone mountains traverse the island. Their slopes are partly covered with pine woods, vineyards and olive groves. The valleys are very fertile, for this is one of the most productive islands of the archipelago. Its exports are raisins, oil, fruits, skins and corn. We were informed that an excellent quality of muscatine wine was manufactured here. The mineral products are iron, lead and silver. Vathy, its principal town and capital, is situated on the south side of the island, and it has a good harbor. The town of Cora, near the south coast, is of much importance. It is built on a portion of the site of ancient Samos. In those times the island was famed for its temple of Juno. Of this temple only a few ruins remain. Cora was the home of Pythagoras and the Sculptor Theodosius, and was, for a time, the home of Anthony and Cleopatra. The Samiotes were among the first to join the Greek war of independence, throughout which they were successful in holding the island against the Turks. Since 1832, the Island has been an autonomous principality, paying a small tribute to Turkey. The people are Greeks, both in language and religion. The island rose to great power under Polycrates, B. C., 532, and became the centre of Ionian arts, luxury and science, so the history reads.

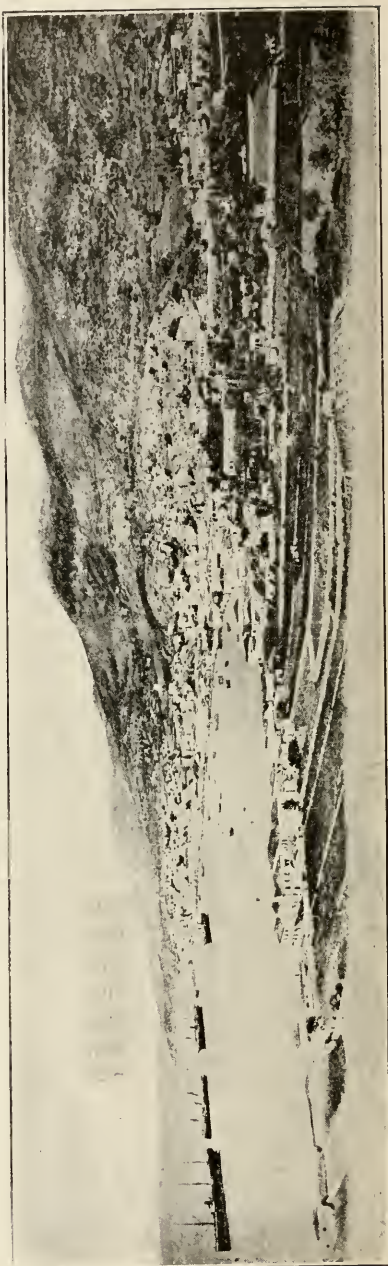
We arrived early in the morning at Vathy. The vessel was anchored about two miles out in deep water. We were rowed to the island over a beautiful stretch of blue sea. On landing at Vathy we found the town to be one of the cleanest and prettiest imaginable. This we fully appreciated after the unsanitary conditions of Constantinople. The streets, and even the quay, are well paved with wide, white stones. Little patches of garden roses newly out; hawthorn, red and white, in full bloom and the trees laden with blossoms, make it an ideal spot of beauty. We made ourselves understood when we inquired for the post office, which we found to be a funny little affair up quite a flight of stairs. At a store where post cards were sold, we found a man who fairly well understood English. This man conducted us to the office

of Mr. Marce, the British ambassador. We learned that Samos is under the combined rule of England, France and Russia. The Sultan of Turkey, however, holds the appointive power of the ruler or prince, but he must be a Christian. The British consul was not in but his brother, who could speak English fairly well, was glad to see us. The conductor of our party, with a proud wave of his hand, which included all of us, introduced us as "subjects of King Edward." This brought the quick retort from the writer, "I am an American citizen, subject of the people!"

Mr. Marce very courteously proffered his services to conduct us to points of interest in the town, and seemed pleased to accompany us. Mr. Marce informed us there was but one Catholic Church on the island. Paul visited and preached here on his way to Ephesus (Acts 17). After diligent inquiries we could find no trace of that time, nor could we learn of anything that bears on that visit.

The doors of the Greek Church were open, and a woman was cleaning it. On the pulpit lay an open Greek Bible, and gracefully suspended near it hung a wreath of flowers. At the

House of Parliament we were introduced to the ruler. He could only speak in Greek. He was a tall, handsome man, with a gentle



PORT DE VATHY

and refined manner. He bowed graciously, and shook hands with each one of us as we were introduced to him. Mr. Marce acted as interpreter, and told him we were all English subjects, except the writer, who was an American. Oil paintings of the princes (former rulers of the island) were suspended on the walls of this building. In the centre of the Council Chamber was a long table, with chairs on either side. The floor was covered with a rich red carpet. All the windows overlooked the sea. In an outer room of the building, the town council met. In one end of this very plain room is a slightly elevated stand, where the presiding officials sit; two ministers of the church of England, and myself were invited to this stand, and introduced to the company as two representatives of England, and one of the Stars and Stripes, to which we responded in little speeches. The town council only meets three or four times a year. "It was not necessary to meet oftener," the ruler said. On parting with the Prince, he expressed his deep regret that he could do no more for us, and wished us a safe and pleasant journey. To him we expressed our pleasure in visiting such a beautiful place. Three of the guards of the island had accompanied us during our visit, and went with us when we visited the barracks, where we saw some of the soldiers scouring their arms with good, old-fashioned brick. They are a fine looking lot of fellows. Their dress is of blue broadcloth piped with red. This costume fits to the waist, then a kilt skirt reaches to the knees. Permission was obtained to photograph the group, which pleased them very much. They were arranged by the officers, who invited some of the party, among them the writer, to be of the group. We promised to send them a copy of this picture on our return to England. The museum, a very primitive affair, contains curios of this and adjacent islands. The school we visited is a long way behind our times. In one room a man teacher, with a light overcoat on, and cane in hand, was standing as instructor to about fifty boys ranging in age from 10 to 12 years. Not a window in the room was open. The air was vile. In the next room was a class of perhaps 15 or 20 young men, who would in a year finish the school course. Mr. Marce introduced us in each room, as a party bound for Palestine and Egypt. The writer was made conspicuous as being "the only American." We asked the young men what they intended to do when they had finished in this school. Some said, "We are going to England's school," others said, "We are going to America."

We found some nicely woven baskets on the outskirts of Vathy, the ingenious work of natives, some of which we took back to England. The Monastery of the Prophet Elias, is situated at the foot of the mountains, in a very beautiful grove of trees, flowers and shrubs. Here we whiled a little time away, dreaming restful day dreams, forgetting the world that seemed so far away.

In this magical spot the real gives place to the ideal, and forgetting is the pleasure of the hour from which thought awakens with a sigh.

On the way down to the quay we stopped at the consul's office and found he had arrived. He was a rather handsome looking Greek who spoke excellent English. He informed us that his family had been consuls in Samos since 1808, first his grandfather, afterward his father, and now himself. Being asked he said that he was empowered to act in the name of the United States in any matter required. The consul and his brother ac-



MONASTERY OF THE PROPHET ELIAS

companied us to the quay and in parting, graciously wished us a pleasant visit in the Orient, and a safe return to our native lands. We expressed our appreciation of the royal welcome we had received, and the kindness extended to us, by all rising in the boat that was to bear us back to the vessel. We spoke of our delight in visiting Samos, the beautiful, the primitive, and the law-abiding, and sighed that all the world could not be like unto Samos. With three rousing cheers and a tiger, we bade farewell to the fair island smilingly kissed by ocean's in-tumbling waves, and balmy air o'erladen with the fragrant scent of flowers and sea.

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"Don't yez know yit how t' drive a nail widout mashin' yer t'umb?" gleefully inquired the hod carrier of the injured carpenter.

"No," retorted the carpenter, hotly, "an' neither do you."

"Shure Oi do," returned the hod carrier. "Hould th' hammer wid both hands."—*Ladies Home Journal*.



# Waste in Spelling

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BY MOSIAH HALL, STATE INSPECTOR OF HIGH SCHOOLS.

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For the first time in the history of education the eye of science is directed towards the problem of elementary education. As a result of this investigation many old-time notions and customs are found to be inadequate, if not fallacious, and require to be revised or abandoned in view of the discoveries being made.

Among the first subjects to feel the influence of the new light is spelling. Twenty years ago Dr. Rice declared, from investigations he had made, that classes devoting from forty-five to fifty minutes daily to spelling were no more efficient than those that gave but fifteen minutes to the subject. Educators at that time laughed at Dr. Rice and called him a crank; they justified their opposition to him through belief in the old-time notion that proficiency in any subject is directly proportional to the time devoted to that subject. Recent investigations, however, have demonstrated not only that this old-time maxim under certain conditions may be fallacious, but also that Dr. Rice's contention is practically true. Fifteen minutes daily is found to be sufficient time to develop skill in spelling, and more time than this is apt to be sheer waste of effort. If thirty minutes a day is squandered by any school in a fruitless spelling grind, this amounts to one-tenth of the entire time assigned to the elementary schools; if not more than fifteen minutes a day is lost in the same futile manner by each school in the state (a supposition not difficult to believe), then one-twentieth of the time used in the school is wasted on spelling alone. Approximately \$2,000,000 is used each year in the state for elementary instruction; one-twentieth of this amount is \$100,000—a rather large sum to sacrifice yearly to the false god, spelling.

## SOURCE OF SOME ERRORS

The educational value of spelling is so slight that it is almost negligible, and yet spelling has been regarded as of equal rank with other elementary subjects; but it adds nothing to the physical or moral development of the child, and "satisfies no psychological need or spiritual craving." The most that may be said of it is that it adds sometimes to the "gaiety of nations," and has some real economic value.

The exaggerated importance of spelling is responsible chiefly

for the fallacies that have accompanied its teaching. The greatest mistake has been the attempt to teach the child both his speaking and reading vocabulary, when, as a matter of fact, his writing vocabulary is the only one that deserves attention. This has given rise to an effort to teach the eight thousand words of the average spelling books, as well as the best difficult words met with daily the various subjects being studied. As a result the child is compelled to devote an enormous amount of time to the spelling of words which he will never use in writing, to the neglect, consequently, of the more simple words which make up his written English.

#### SUGGESTED REMEDY

From the foregoing the right mode of procedure is evident.

1. The vocabulary needed in ordinary English by the child in his written work should be discovered and made the backbone of the course in spelling. The spelling of the most commonly used terms only in geography, history, etc., should be required in addition.

2. Each individual should be held personally responsible for the special vocabulary needed by him in the vocation which he is to follow in life.

3. Every one should be taught to know perfectly well when he does not know how to spell some needed word and how to discover quickly from the dictionary the required information. Guessing should never be tolerated.

4. The sentiment must be fostered that it is more of a credit than a disgrace not to know how to spell certain peculiar unimportant terms used as catch words:

Investigation has shown that the ten words, *the, and, of, to, I, a, in, that, you, and for* with their repetitions, constitute fully one-fourth of all the words we write; that fifty words constitute one-half; three hundred words, three-fourths, and one thousand words more than nine-tenths of all the words we use in writing. The Russell Sage Foundation has just published a list of what it believed to be the one thousand most commonly used words in English composition. Can any valid reason be given why these thousand words should not constitute the minimum requirement in the elementary grades?

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Be patient with the hired man who gets drunk and abuses your stock. It isn't the man that does the mischief; it is the stuff that is in him. The man to blame is the one who sells him the poison.—*Farm Journal*.

# Social Dancing and its Direction

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BY E. L. ROBERTS, PHYSICAL DIRECTOR, BRIGHAM YOUNG UNIVERSITY

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## I—GENERAL SUPERVISION

Social dancing is becoming so general and so important in the lives of all people, and especially the young people, that it should be taken hold of and directed in order that it may become a factor in the education, refinement, and elevation of all those who participate. It should no longer be considered as a mere relaxation, but, while the recreational side should in no way be neglected, social dancing should be considered as an opportunity for development. In order that it may perform this function it requires the most intelligent supervision that the Church or its organizations can offer.

There should be a general committee in charge of all stake and ward dancing. This committee should be composed of people who are capable of making an intelligent study of the social situation. It should contain conservative elements who are slow to be moved by sudden changes, as well as devotees of dancing who are eager to be as nearly as possible abreast of the times. This committee should be in more or less contact with the dancing situation in America, as well as in the stake and ward. It should keep ever before it the needs of the young people, and the ideals of the Church, and harmonize these to the best of its ability. It should also be in close touch with the committees under it, which take charge of the ward affairs.

## II—LOCAL SUPERVISION

Each stake should have a social committee, and each ward of the stake also a group of people in charge of the socials. These committees should be in close touch with the general committees, and yet should be independent enough to adjust their actions to suit local situations.

The ward committees should appoint a director of the dancing who should have charge of all the social dancing in the ward. This office should be dignified, and the director should no longer be considered as a "floor manager" or "caller."

The director should be a man with strong personality. He should preside over the dance program something as a presiding

officer officiates at any other important affair. He should not be considered as a policeman or a monitor whose business it is to interfere with pleasure and show authority; and yet he must be ready at any moment to interfere with "pleasure" and to exercise authority. His business is to lead and direct, and he must have a clear vision of the goal he is seeking for those under his charge. This goal is the goal of all those above him with whom he should be co-operating.

The floor management, the man in charge of ticket taking, checking, and the orchestra—all should be under the direction of the director. The orchestra should not be a law unto itself, playing anything that it pleases or anything that some dancer happens to suggest. It should not render the music as it desires. The director, who is studying the dancing problem, will be able to get many good results in an intelligent control of the music. In many cases where he detects or anticipates an undesirable "drift" he can change the tempo of the music, and produce wonderful results. Where he desires to preserve the identity of a dance which is drifting out of date, he can keep it a little longer for the good of all by having the music play short, beautiful selections.

The director should be at his post every minute from the opening of the dance until the last person is out. He should not be too social, not too "glib of foot," as this tends to weaken his strength. He should preside and still participate.

### III—THE PROGRAM

A dance to be a success must be filled with keen joy and pleasure. If it lacks these elements there is fault somewhere.

The dance hall should be beautiful; the music should be beautiful; the dancers should be beautiful; the dancing should be in every sense beautiful, and artistic.

The dance is an event not an incident. It is worthy of the most careful preparation. It is worthy of a simple but artistic program. The present degeneracy in dancing is due largely to the fact that the program idea, in many districts, has been done away with. Not long ago the dances were programed; then those in charge neglected the programs and merely announced the dances; later they let even this fall away. The dances were not announced. The music would start to play, the dancers joining in as they pleased, and dancing what and how they pleased. The programs were sometimes used in "swell" affairs, but simply as a means of assisting the dancers in keeping track of their partners, and not in any sense to designate what the people should dance.

The programs should begin with the Opening Invocation, and the name of the person who is to offer the invocation should be printed. This features the prayer, as it should be featured, and



gets the crowd ready and in the proper mood for it. Following the Invocation the dancing numbers should be listed in a way which gives an interesting variety and satisfies the needs of the dancers. \* \* \* The last number should be a regular dancing number, and not the present degenerated "Home, Sweet Home," Waltz. Eliminate this waltz, and put a proper finish to the affair. (It is important in this connection to have plenty of help on the hat-checking departments so as to reduce the need of rushing for the check-room.)

The programed dances should consist of a large number of (1) well known dances, so that most of the people are dancing and not merely looking on. (2) There should be a few new dances which are winning a place upon the program; and there should be an equal number of old dances which are gradually being relegated to the past. This arrangement will make it possible for the dance to fulfil its functions socially and recreationally. People are not free to enjoy if they are constantly being worried with too many new steps. Neither can they truly enjoy if they are compelled to dance only the old, out-of-date steps. A wholesome mixture of new and old will get the best results.

In order to insure the success of this program idea it should be well understood that the people must dance what is programed, and dance it all in more or less the same way. In the very newest steps there will necessarily be a margin (not too much) of difference in interpretation. It will be quite impossible for all to dance exactly alike until the dances are standardized and until they are well learned. In the older dances, however, there is no excuse for a "mix-up" of dancing. If a two-step is on the program, everybody should two-step, and those, if any, who are walking should be asked to take their seats, or two-step. If the program calls for a one-step, no older or younger couple should be permitted to two-step. This should hold good and true of all the dances. *The director should not be lax for a single moment, and should make absolutely no exceptions.* The time for him to act is at the moment and not after the dance is finished. It should be understood and announced that the director is not offending any really big person by making suggestions, or offering criticisms, during the dancing, any more than he would be if offering those same suggestions in the dancing class.

If too many couples are not following the rules, the music should be stopped, and a pleasant announcement, followed by a demonstration, should be made. After this the standards should be upheld at any cost.

The new dances, if they have the qualities that will make them survive, can gradually be made to have a more prominent place upon the program as they become the property of everybody. Of course, all "Freakish" innovations should not be given even a

"look-in" upon the program. Those in charge should be sure how a dance will be danced by the masses, not how it can be danced by the expert, before they countenance it by putting it upon the program. The bi-products of the freakish steps are the important things to consider.

#### IV—MISCELLANEOUS POINTS

Whatever the dance is and whatever may be claimed as to the "stylish" position, no close dancing should be permitted. The dancers should not be in contact except with hands. The ball room should not be a spooning parlor.

Dancing movements which are well in the realm of or even border too much upon the conspicuous should be done away with. The dance hall is no gymnasium.

While dancing, in order to be social, should be more of the nature of folk-dancing than of the stage and exhibition dancing, it should not degenerate into the rowdy and boisterous. The Virginia Reel serves very well as a vent for the escape of more or less restrained energy, but it is at present a little too boisterous. Other group dances might well take its place.

In order that the dancers may be present before the opening prayer is offered, it is well to play a selection or two before the program begins. \* \* \* The dance should be closed by prayer at the appointed time.

#### V—SUMMARY OF SUGGESTIONS.

(1) Place all dancing under intelligent supervision and direction.

(2) Emphasize the social side of dancing by conforming the programs to the needs of the masses.

(3) Program, in some manner, all dances. Place the prayers on program.

(4) Preserve the identity of the dances by insisting that the dances be danced as programed.

(5) Secure variety by program, not in individual dance.

(6) Have body of program consist of well-known dances; then a small number of new steps, and a small number of very old dances.

In this way, and in all other possible ways, see that the dance leaves the dancers better than it found them; happier, more cultured and refined, more appreciative of the beautiful; healthier, more thankful to the Creator for all the clean joys of life.

## Federal Aid to Vocational Education

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BY FRANK S. HARRIS, PH. D., PROFESSOR OF AGRONOMY, UTAH  
AGRICULTURAL COLLEGE

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To those members of the Mutual Improvement Associations who have, during the last two or three years, been devoting themselves to helping young people in the selection of a vocation, it will be of interest to learn that a movement is on foot to give federal aid to vocational education. The question of more effectively fitting young people for the work of life has been discussed in all parts of the country during recent years, and we may expect this discussion to be crystalized into some form of legislation. Local legislation has already been enacted in many places; but the present agitation seems to be to make the movement nation-wide.

President Wilson in his recent message to Congress said the Government should give greater attention to vocational education. This is taken by some to mean that legislation along this line now has a better chance to pass than during previous sessions of Congress; for this question has been up a number of times. In 1912 the Page bill, covering this field, passed the Senate, but failed in the House. Without doubt a number of measures that have been proposed have been visionary and inconsistent with conditions as they exist in the country; but these failures have helped to clarify the subject till something suitable will without doubt be brought forward in the near future.

The present session of Congress will probably have the opportunity to vote on what is known as the Smith-Hughes bill which embodies the recommendations of the President's Commission on National Aid to Vocational Education, appointed in 1914. It is the purpose of the bill "to extend to the states the help of the government in establishing vocational education and in training persons to teach it. This is to be done by grants of money, and by the establishment of a Federal Board for Vocational Education to work with and through the states in starting this form of education. The purpose of the proposed law is not to enable the Federal Government to enter the educational field and establish schools, but rather to extend such aid as will stimulate the various states to develop the work themselves."

The commission, after going over the situation thoroughly, found a tremendous wastage of youth on account of lack of training for work. They found 25,000,000 persons in the country, eighteen years of age and over, engaged in farming, mining, manufacturing, mechanical pursuits, trade, and transportation. Of

the 14,250,000 engaged in manufacturing and mechanical pursuits, not one per cent have had, or at the present time have, any chance to secure adequate training. The commission comments on the loss due to the lack of training as follows:

"If we assume that a system of vocational education, pursued through the years of the past, would have increased the wage-earning capacity of each of these 25,000,000 to the extent of ten cents a day, this would have made an increase of wages for the group of \$2,500,000 a day, or \$750,000,000 a year, with all that this would mean to the wealth and life of the nation. This is a very moderate estimate, and the facts would probably show a difference between the earning power of the vocationally trained and the vocationally untrained of twenty-five cents a day. This would indicate a waste of wages, through lack of training, amounting to \$6,250,000 every day, or \$1,875,000,000 for the year."

While these figures are almost startling, it seems probable that they are not far from the truth. The nation cannot afford to allow this gigantic waste to continue; no more can the small community afford to have the energies of its workers dissipated on account of lack of training for the work that is to be done. Whether Congress passes any measure to aid this condition or not, it seems that the officers and members of the Mutual Improvement Associations should not slacken their efforts to assist young people in finding the right work and in preparing them to do it in the best way known to man.

LOGAN, UTAH



PLANTING THE M. I. A. BOY SCOUT TREE

In the new city park, Vernal, Utah, April 15, 1915. J. Winter Smith, Stake Scoutmaster.



## “Even the Winds and the Sea Obey Him”

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BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE

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In the year 1908 a certain pamphlet—No. 1 of the instructive series written by President Charles W. Penrose under the expressive title, *Rays of Living Light*—was translated into the Danish-Norwegian tongue, and a large edition of the Scandinavian version was printed in Denmark. Several packages of these tracts were consigned as freight from Aarhus, Denmark, for Bergen, Norway. The steamer on which they were shipped was wrecked on one of the small, rocky isles lying west of the main coast, within about fifty miles of Bergen.

A few months after this catastrophe, a small party of “Mormon” elders started upon a missionary tour through the fishing villages and other towns on the rock-bound shores of the Norwegian fjords, and on the adjacent islands. In the course of their house to house visits, in search of opportunity to converse with the people regarding the saving principles of the gospel, these devoted missionaries distributed leaflets and tracts to all who would accept. Prominent among the printed offerings was No. 1 of the *Rays of Living Light*. Scarcely had the elders well entered upon their labors on one of the small islands lying immediately west of the little city of Haugesund, between Stavanger and Bergen, when they were greeted by the welcome assurances that most of the people living upon that island and along the coast of the adjacent mainland had read that particular tract and were eager to secure others of the series. In nearly every house to which the elders came they were made welcome, and were shown sea-stained copies of the printed tract. The good people of those wave-lashed coasts explained that amongst the jetsam that had been brought up from a wreck several weeks earlier had been packages of the leaflet in question, and that these had been distributed up and down the coast and from island to island.

In 1913, I was addressing a large congregation at Logan, on the occasion of a stake conference, and I related the little story given above. At the close of the meeting an elder who had served as a missionary in Scandinavia came to me and testified to personal knowledge of the facts, stating further that he was one of the missionaries who had been sent into the district where the people had obtained their first bit of “Mormon” literature from the sea. Later in the day the elder referred to handed me two

copies of the pamphlet discolored from contact with sea-water. These he said he had obtained from the home of a fisherman in exchange for clean, new copies.

Once at Cedar City I told the story, in the course of a public address. Toward the close of the meeting an elder who had then but recently returned from service in the British mission was called to speak.\* He stated that in his field of labor he had met a certain gentleman who described the manner of his first becoming acquainted with the gospel as follows:

The man had left his English home largely because of a feeling of general unrest, and more particularly because of differences between himself and other members of his father's family on questions concerning religion. Neither the teachings of the Established Church nor the doctrines of the many dissenting sects satisfied his yearning for the peace of mind, such, as he believed, the Church of Christ should afford. He came to the United States, and in time journeyed westward, and secured employment with a surveying party operating in Wyoming. One day, during the noon rest, he sat outside the tent, which was pitched near the railway. He noticed a newspaper sheet blown before the wind; and, thinking that it might contain something of interest, perhaps something that would relieve the tedium of the hour, he ran to catch it. A gust of wind blew the paper into his hands. The sheet was found to be part of the *Deseret News*, containing the full report of a sermon delivered in the Tabernacle at Salt Lake City, and dealing with the fundamental principles of the gospel. He read the sermon and re-read it.

He was conscious of a feeling amounting almost to conviction that the people who professed and practised such doctrines as were set forth in that address were those whom he had been hoping to find. His contract with his employer prevented him from carrying out his desire to visit Utah, at that time, and learn more of the Church and its teachings. Soon after the incident of the wind-blown newspaper, he was summoned home by a bereavement in the family. A few weeks following his return to England, he heard our "Mormon" elders preaching on the streets of his native town. Their teachings were in tune with those of the sermon he had read on the western desert. His heart was already prepared, and the seed of the gospel took root therein. The man accepted the truth and became an earnest member of the Church of Jesus Christ.

Each of the foregoing incidents should be a means of encouragement to readers engaged in missionary service. One of the characteristic features of the work of the Lord, in the last dispensation, and a specified sign of the nearness of the Savior's

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\*Elder Stewart Thorley, of Cedar City, Iron County, Utah.

advent, is that the gospel of the Kingdom shall be preached to all people. In this world-wide diffusion of the truth the printing press is one of the most effective means. Through the medium of printed matter, even through unfriendly publications, people are put upon inquiry, and some of them, those who are honest seekers after the truth, will be led to investigate further. Today the message of "Mormonism" is so generally proclaimed that practically every one who will may read.

Even the winds and the waves serve the purposes of God.

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## The Joy of Living and Serving

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BY ANNIE G. LAURITZEN

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Who is he that is reaping the golden harvest of the joys of living? What is required by the Master of those who would obtain this joy, and eternal life which is God's greatest gift to man?

Not one short mission of a couple of years or so; not in the performing of one evening's service at home, as a ward teacher; not the hauling of one load of wood for some widow or missionary's wife, will bring this joy and this gift. But it is living in continued service that brings these rewards.

Jesus said: "Sell that thou hast and give to the poor, and thou shalt have treasures in heaven, and come and follow me." Follow the Master, how long? a day, or a month, or a year? No; it means to follow in his footsteps all the days of life.

A nameless, soulful longing to do good, put into living action; a desire to know and to do God's holy will; to rise to sublime spiritual heights, by spiritual effort, and to serve the poor and the needy among one's fellow men—these are among life's greatest enjoyments! In these one finds rest, and a peace that passeth understanding. It is what Christ promised when he declared: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

SHORT CREEK, ARIZONA

## Editors' Table

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### New Year's Greeting

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I wish all our readers a Happy New Year. May they be prosperous both in spiritual and temporal affairs. And as my wishes go out to you, dear reader, so I wish these blessings for all the officers of the Priesthood, the M. I. A., the Church schools, and the auxiliary organizations, the missionaries, and the Saints everywhere.

There is great satisfaction in knowing that the work of the Lord is prospering, not alone at home, but also in the various mission fields. The Saints at home have been abundantly blessed in every effort put forth. The earth has yielded richly for their temporal wants. It is good to know that in material prosperity they have not forgotten their obligations to the Lord. They hold the principles and requirements of the gospel as the most precious gifts in the world. These lead to true service for the benefit of our fellow men, and to obedience to the commandment, love one another. In their studies and activities the youth of Zion, through their quorums and organizations, hold uppermost in their thoughts the message of life and salvation. Their teachers take advantage of every opportunity to impress the truth upon them that temporal blessings are merely necessary stepping stones to upward spiritual progress. If they are used otherwise, they become the steps of the way that leads down to death and destruction.

Our teachers must impress these common truths upon the youthful mind. Their messages should be simple and practical. This applies to our schools, our Priesthood classes, and all the auxiliary organizations, and to the ward teachers. There is more virtue in impressing the mind with a few fundamental principles underlying the gospel of our Lord and Savior Jesus Christ, as revealed to us through the Prophet Joseph Smith, than in all the intellectual philosophies of the world that are without the spirit of the gospel. I sometimes think in our teaching we are too fond of outlines, and mental structures built upon forms and rules, to the forgetting of those great sources of knowledge, the Holy Ghost, and the spirit of the gospel. This, of course, should not be so.

Our teachings should be simple: The Father and his Son Jesus Christ live and answer prayer. They revealed themselves to Joseph Smith, personally, by which we know they are like unto man in form. By means of the revelations of the Lord Jesus to Joseph, the true Church of Christ is organized upon earth with



an authorized priesthood to officiate in its ordinances, and to receive continued revelation for its perpetuation and permanent establishment in the world. Men are called upon through this authority to have faith in God, repent and turn from their sins, to be baptized by those who have authority, and to have hands laid upon them that they may receive the Holy Ghost as a light to their path and a guide to their feet. They thus become, by conformity to the will of the Lord, examples of righteousness before the world, by which they let their "light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

May the Latter-day Saints, who hold the authorized commission of our Lord to cry repentance to the nations, and to officiate with authority in the ordinances of the gospel, realize their awful responsibility. May they be found ready to proclaim the message in word and action, at home and abroad, to every nation, kindred, tongue and people.

Grateful that our land is free from the terrors of war, let us pray that the people of our country and its officers, who are their servants, may be inspired to so direct its destiny that we may have continued peace and prosperity. May the strife and contention now tearing the nations asunder end in a better understanding among men of that new life that is coming and which shall be directed by the spirit of the Gospel of Jesus Christ, and obedience on the part of mankind to his laws and commandments. That is the only way to happiness and peace in this world, and to eternal life in the world to come.

Then, finally, may each of us live so worthily in the new year that personally we shall not be found wanting, but when the call shall come, we can answer, "Lord, here am I."

JOSEPH F. SMITH.

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### Let Peace Abound

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The first session of the Sixty-fourth Congress opened in Washington December 6, 1915. Both the Senate and the House met at twelve o'clock noon. This session of Congress will consider much important business, which will be taken up after the holidays. Our readers will be specially interested in and agree with the prayer offered at the opening of the Senate by Rev. Forrest J. Prettyman, D. D., chaplain of the Senate, who prayed as follows:

"Almighty God, by Thy grace and favor we are permitted to meet again to open this session of our National Congress. We pause at the threshold of a great responsibility to make mention of Thy name and

to seek once more Thy guidance and Thy grace. Thy name has made us great and Thy truth alone can establish us in greatness. Thy spirit can lead us in the use of all the powers that Thou hast put at our command, and Thy favor alone can prosper us in all our enterprises. We seek the spirit of refinement in every heart. We ask Thy guidance and Thy blessing that every representative of every State of this great Union may have enthroned in his heart the ideals of a great Republic. We bless Thee for Thy continued favor, and seek Thy guidance for the future days.

"Let peace abound. May the message and ministry of this great land be that of brotherhood among mankind, and may the righteousness that Thou hast revealed to us in Thy word be established, and justice made permanent in our country.

"Hear us in this our prayer, and guide the affairs of this great Nation to the ultimate establishment of Thine own kingdom, for Thou art the Lord of lords and the King of kings. We make our prayer 'in Jesus' name. Amen."

So also, the opening prayer given in the House by Rev. Henry N. Couden, D. D.:

"We stand before Thee, O God our heavenly Father, with bowed heads and open hearts, at this the first session of a new Congress, for we realize that without the inner light superinduced by Infinite wisdom, power, and purity, its work will fail of the best. Hence we most earnestly invoke Thy favor upon all its members, that the highest conceptions of statesmanship may follow in the wake of all the great problems, national and international, which shall present themselves for solution. Be wisdom and strength to the Speaker of this House, that with consummate skill, justice, and equity he may preside over its deliberations with characteristic zeal and lead on to the desired results. Be with all who are called to serve in State or Nation, that with unselfish devotion to duty they may fulfill the obligations resting upon them with fidelity and efficiency, that law and order may prevail throughout our borders. Strengthen the arm of our President, that he may guide the ship of state safely through the storms raging round us to a calm and peaceful harbor; and grant, O most merciful Father, that the war in which our sister nations are now engaged, with its destructive and devastating effects, may cease, that the higher and nobler instincts of humanity may obtain and all their differences be adjusted by the rational and peaceful methods of arbitration, that the world may enjoy the fruits of a peace which shall be forever and aye. And to Thee, O God our Father, we will ascribe all praise, in the name of Him who taught us to pray: Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil, for Thine is the kingdom, and the power and the glory forever. Amen."

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### Where the Responsibility Rests

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*Collier's*, in its fight against liquor, quotes, almost weekly, illustrations from daily life showing the common responsibility of the manufacturer of whiskey, the dealer, and the criminal, for the

crimes that are committed through drink. The criminal is not all to blame; the saloon keeper and the manufacturer are culpable accessories.

We have recently had a case of the kind in Utah :

On the 6th of December Alexander Robertson, forty-two years of age, was shot and killed at Eureka by his friend Elmer Horton, a miner twenty-six years of age. Horton, we are told in the account in the *Provo Post*, had been drinking heavily, and while in one of the saloons discharged a gun into the ceiling. Watchman Robertson, whose wife is now a widow, and whose children are fatherless, was immediately notified, and went to the saloon to place Horton in custody. Both men were on the most friendly terms, and for that reason Robertson did not take the gun away from Horton, it being his intention to place the young man in jail until he became sober. While Robertson was unlocking the door to the jail Horton, who stood behind him, fired two shots which ended the life of his friend. He was then arrested, charged with murder in the first degree, and when he sobered up, he expressed deep sorrow for his awful act which he could not even remember having committed. Aside from the fact that he is addicted to occasional sprees, Horton was generally liked. Who is responsible for this murder? Where should the fight on whiskey begin?

In this connection, also, how about the papers that advertise whiskey; and the men who place great posters about the fields and streets with glaring and attractive advertisements of the curse, before the youth of the land? As *Collier's* remarks: "It is the hog-itch for profit that keeps booze going, and this means those who boost it as well as those who make and sell it."

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## A Testimony

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I know that Joseph Smith was a prophet of God. Joseph received instructions from the Lord Jesus Christ. For this reason the Church has survived; and because it has survived we are here today. We are here, furthermore, because we have received this testimony. We have accepted the true religion which embrace every principle of progress, righteousness, honesty and uprightness. It excludes all hypocrisy and doubt. It brings to our spirits an assurance that we are right, as well as what we should be and do as men and women in our every walk of life. If this assurance has not been brought to a man, he should study and prove that he may receive it and progress. If any Church member have a doubt about the divinity of the mission of Jesus Christ or of Joseph Smith. it is evidence that there is something wrong with

him, and not an evidence that there is anything wrong or any lack in the gospel. If we possess doubts, we have not put ourselves in harmony with the truth, by which we have entered the rest of the Lord. It is true that many have not entered into God's rest. This rest comes to those who receive the truth and thus obtain freedom from doubt, fear, and from apprehension that they may be wrong. Men can never enter this rest unless by effort and prayer they so will. God cannot compel men when they will not, they have free agency. The man who has studied and accepted the gospel has entered into this rest; he walks in the light as God is in the light, and the Spirit of God dwelleth in his soul.

JOSEPH F. SMITH.

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## Socials and Dancing

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In the Mutual Improvement department in this number of the ERA are found vital suggestions from the General Boards of the Y. M. and Y. L. M. I. A. on the subject of dancing and ball room management. Organization, education, preparation, and the supervision of dances are among the items given consideration.

All who are interested in the subject should carefully study the suggestions that were approved by the General Boards, and adopt them as far as possible in the management and conduct of their social dances in the various stakes and wards of the Church. By so doing great improvement will be made in the government and conduct of the ball-room.

Attention is also called to a paper in this number by the athletic director of the Brigham Young University, Mr. Eugene L. Roberts, on social dancing and its direction, which contains many good thoughts. As far as consistent with their local conditions and surroundings, those who have charge of dances will do well to follow the suggestions made. We think there is need of more careful management and supervision, stricter order and discipline, and greater attention to details and etiquette than now obtains in most of our ward socials. The best and most respected talent in social affairs should take a hand in this work, under the proper direction of stake and ward authorities. Our socials and parties should be leaders in refinement and propriety; no other condition should be tolerated by those in charge.

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## Messages from the Missions

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### Changing Ideas of "Mormonism"

Elder M. E. Wood, Winnipeg, Manitoba, Canada, November 4:  
"The mission work is growing in this city. People are changing their



ideas of 'Mormonism,' and are beginning to realize that Joseph Smith was a true prophet of God, and that he was the instrument in the hands of the Lord of establishing the true Church of Christ, and in opening up the work of the last dispensation."

#### LARGEST BRANCH—OLD FOLKS' RAMBLE

"This picture was taken at a 'Ramble' that we gave for the old folks of our branch. You can see from the number who attended that they appreciated the interest we took in them. We have a large number of old Saints here who give us a great deal of encouragement in our missionary work, and they are ever zealous to bring their friends out to our meetings; as are also our young folks, and we feel that they are doing a very good work along this line.



A GROUP OF OLD FOLKS AT THE "RAMBLE"

"We have the largest branch in the British mission here in Bradford, which is due, to a large extent, to the interest that the Saints and friends take in the work. The average attendance at our Sunday evening meetings is over the hundred mark, and very often it exceeds it by twenty or thirty. This gives us a great deal of encouragement, and makes it plain to us that the Lord is pleased with the efforts put forth here.

"A great deal of prejudice has been allayed here and the people are beginning to realize that 'Mormonism' is not the terrible monster they have been led to believe it was. As a result, we are usually given the privilege of explaining our views to those we come in contact with. At our last semi-annual conference, held here a few days ago, we had the privilege of speaking to some five hundred and sixty people.

"The Saints are feeling well in the work of the Master; and, although nearly all our young men have been called to the colors, we feel that that has served to make the people more humble, and has also made them appreciate the gospel more than they ever did before.

"The picture of the elders is one taken last summer, and some of the elders here shown have returned home. Left to right, back row:



Elijah F. Spencer, Verner O. Hewlett, N. E. Neville (Notts. Con.), Ralph Bishop, W. Leslie Cocking. Second row, standing, Alonzo H. Peterson, Earl S. Harper, Clyde F. Hansen, Clarence W. Smith, (Hull Con.), W. Hazen Hillyard, Aaron T. Pingree, (Notts. Con.) Sitting: Elmer M. Savage, Cyrene N. Bagley, Leonard B. Nielsen, Conference President; Joseph F. Worthen, Hyrum M. Smith, Mission president; Arthur L. Beesley, Liverpool Office; John J. Haslam, Joseph F. Smith, III. Front: S. Evan Francis and J. LeRoy Wright.

'Our numbers are now reduced to nine elders; and, as we have nine branches, our time is well occupied, and we are therefor happy and enjoying the work, but are anxious to see more elders come out from Zion.—CLYDE F. HANSEN, Bradford, England, Oct. 22, 1915.



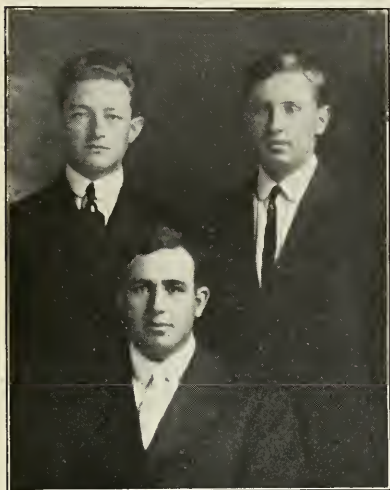
L. D. S. SUNDAY SCHOOL, SPRINGFIELD, ILL.

### Sunday School in Illinois

Emma Anderson, Springfield, Illinois, November 23: "The Sunday school of Springfield, Illinois, was recently organized with Elder Lawrence J. Barclay superintendent; John Jimason first, and George Baugh, second assistant superintendents; Edna Neil, secretary; Mamie Hodge, organist. Teachers in the various departments are Alvin S. Reber, Herbert Halls, Emma Anderson, John Neil, Cora Hanks, John Jimason, Alta M. Craig, and Edna Ball. Much interest and enthusiasm are displayed by the willing service rendered in every way. 'Our Sunday school is the life of our branch' is the remark one often hears."

### One Hundred Baptisms

Carlos S. Higgins, Darbin, Mississippi, November 10: "The Mississippi conference was never in better condition spiritually than today. Over one hundred baptisms were reported this past summer; and it is glorious for the earnest missionary to contemplate the large number of people who are reaching out to understand the beauties of the gospel as taught by the Latter-day Saints. Many churches and schoolhouses have been opened to us during the summer. In some instances, in the cities, chairs have been brought out on the sidewalk by business men for the ladies, while our street meetings were in progress. At present we are engaged in teaching the principle of tithing, and the Saints seem to be impressed with the tithing spirit. Elders, standing, right, Joseph Erickson, Springville; left, Hacer W. Nalder, Layton; sitting, Carlos S. Higgins, conference president, Blackfoot, Idaho."



### Preaching Granted in Streets of Georgia

Charles O. Hamilton, Atlanta, Georgia, November 10: "The photo herewith is of our new church building recently erected in this city and which was dedicated July 4, 1915, by Elder Rudger Clawson of the Council of Twelve. Plans were approved and the construction was authorized by President Joseph F. Smith, when he was in Atlanta November, 1914; cost \$7,000. The names of the missionaries in the accompanying photo are, standing, A. Pulham; sitting left to right, John C. Preston, Sister Pearl A. Hamilton and President Charles O. Hamilton. We are meeting with good success in our labors in this southern country. The mayor of Atlanta has granted us the privilege of preaching on the streets. This opportunity is the first that we have had to preach the gospel on the streets of Atlanta, for a long time past. Sister Hamilton has recently organized a Relief Society here, and the





L. D. S. CHURCH, ATLANTA, GEORGIA

sisters are preaching the gospel and doing a noble work. The Society has purchased a new sacrament set for our new Church, and also placed an enlarged picture of President Charles A. Callis in the building."



MISSIONARIES, ATLANTA, GEORGIA



# Priesthood Quorums' Table

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## Suggestive Outlines for the Deacons

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BY P. JOSEPH JENSEN

### LESSON 1

#### Experiences of Early Leaders and Members

**Problem:** How can we prepare our minds to receive the teachings of the servants of the Lord?

We like to believe and do things in our own way. Sometimes our beliefs and ways bring disorder and confusion. To enable us to avoid conflict, in the Church, the Lord has given us his inspired servants to guide us. While all are taught this, in our Church, in many cases we have to compel ourselves to give heed to what they tell us we should do.

To illustrate, let us see how the Lord prepared the mind of Joseph Smith, Sr., to receive the testimonies and teachings of his servant and prophet, Joseph Smith, Jr. Study the lesson.

How many dream-visions did Joseph Smith, Sr., have? Do you think they helped him to believe in revelation? Why? Do you think they helped him to love the gospel of Jesus Christ? Why? In what ways did Joseph's father give his approval? What is the purpose of the Lord in having us confirmed? In what experiences have you been prompted by the Holy Ghost? If we should act in accordance with these promptings, what would be our actions? Answer the problem of the lesson.

### LESSON 2

**Problem:** What should we eat and drink and what should we refrain from eating and drinking to help ourselves to become strong and wise?

Eating and drinking unwholesome and poisonous things, sometimes become habits that are hard to break. How unwise we would think a teamster who would give his horses something that was not food for them, and expect them to do heavy work? Or for a fireman to feed a fire engine asbestos, and expect to get heat? Hence it is reasonable to think that a person cannot do that which requires physical strength, if he eats and drinks matter that is not food.

Let us see what Hyrum Smith, the Patriarch, said was the purpose of the Lord in giving us the Word of Wisdom.

Study the lesson, and Doc. & Cov. Sec. 89.

Answer the problem of the lesson.

### LESSON 3

**Problem:** How may each one of us obtain promises from the Lord that will help us to be hopeful.

All must meet discouragements in life. Realizing this, we should fortify ourselves with the surest promises for hope. How may we obtain these promises?

Study the lesson.

What was the authority Hyrum Smith received? How did he receive it? Illustrate what is meant by sealing on earth and in heaven. Tell how his blessings came true. Who of you have had your

patriarchal blessings? How may those who have not received them, get them? Ask your parents to let you have a patriarchal blessing. Study it and cherish in your hearts the promises of the Lord to you. Answer the problem of the lesson.

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## Courses of Study, 1916

The following notice was sent to stake presidents early in December, by the General Committee.

DEAR BRETHREN: The General Committee on Courses of Study for the Priesthood have selected as the text book for the year 1916 for the High Priests, Seventies, Elders and Priests, "Jesus the Christ," by Dr. James E. Talmage. This is a book of 800 pages, but it will be treated in one year, an outline being provided. A review of the work appeared in the IMPROVEMENT ERA for October, 1915.

The Committee has in course of preparation an outline for the book "Jesus the Christ" for which a charge will be made of 5c, and it will be issued to the bishop of each ward about the 15th of January, on a basis of 30 per cent of the High Priests, Seventies, Elders and Priests of the ward.

The text book for the Teachers will be "Acts of the Apostles," which will be ready for distribution early in January. The price of the book will be made known to you later, through the columns of the IMPROVEMENT ERA. The text book for the Deacons will be a book of about 125 pages entitled "Experiences in the Lives of Early Church Leaders and Members," and will also be ready early in January. Both will be issued to the bishop of each ward on the basis of 20 per cent of Teachers and Deacons of that ward.

The Teachers and Deacons outlines, and the outlines for the book "Jesus the Christ," will be sent to each bishop direct without orders; but the text book, "Jesus the Christ," should be ordered from the Deseret Sunday School Union Book Store or the Deseret News Book Store; price \$1.50; postpaid.

These statements are made in answer to a number of communications making inquiries in relation to the text books for 1916. All communications concerning the Teachers and Deacons' outlines, and the outline for the book "Jesus the Christ," should be addressed to the IMPROVEMENT ERA, No. 22 Bishop's Building, Salt Lake City. Please give this communication publicity in your stake of Zion, and greatly oblige

Your brethren in the Gospel,

THE GENERAL COMMITTEE ON COURSES OF STUDY FOR THE PRIESTHOOD,

RUDGER CLAWSON, Chairman.

DAVID A. SMITH, Secretary,

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## Helping Returned Missionaries

A number of stakes of Zion have organized a committee of high councilmen, under the direction of the presidency of the stake, to look after the organization of similar committees under the direction of the bishoprics in the wards, to look after returned missionaries. This has been found to be very necessary, in order to keep the missionaries in the harness after their return home, as far as pertains to religious duties, and also to aid them as far as possible in obtaining employment congenial to their circumstances and advancement. After a person has been away for two or three years in the mission field, it is difficult without a little aid from the brethren at home to get a start again.

In doing so, many missionaries, who are generally without funds, bend their whole energies towards material things, and thus lose some interest in Church work and affairs. The purpose of these committees is to enlist their sympathies in ward and stake work, and at the same time aid them in obtaining employment so that this work can be continued by them. It is a splendid arrangement, and should receive encouragement throughout the whole Church. Much good we believe could be accomplished in this way, and great strength be added to the wards and stakes if these splendid workers, returned from the mission field, could be continually kept in the harness in the service of the Lord. The work of the bishop as well as the presidency of the stake would be largely accelerated by them, and at the same time they themselves would continue to reap the benefit both spiritually and temporally.

An organization of this kind has been established in the Liberty stake of Zion where all the missionaries who have ever been absent upon a mission and who have returned are listed and looked after, and their conditions and labors are looked into, aid being rendered wherever found necessary. It appears that in the Liberty stake there are 374 returned missionaries, and that out of this number only 85 are not performing any duties in the Church. There is a committee in each ward, supervised by the chairman of the stake committee, President Frank J. Hewlett, late of the South African mission. We think the idea is an excellent one for other stakes to adopt, in fact we understand that it has been recommended by the authorities that these efforts be generally put forth in aid of the returned missionaries.

### Ward Teaching

The following bulletin of ward teaching for October, 1915, is received and was compiled by the Presiding Bishop's Office, November 19. It shows the percentage of families visited during October in each stake:

|                  |      |                   |     |                   |    |
|------------------|------|-------------------|-----|-------------------|----|
| Alberta .....    | 50   | Jordan .....      | 45  | St. Johns .....   | *  |
| Alpine .....     | 62   | Juab .....        | 59  | St. Joseph .....  | 27 |
| Bannock .....    | 40   | Juarez .....      | *   | Salt Lake .....   | 80 |
| Bear Lake .....  | 94   | Kanab .....       | 12  | San Juan .....    | 14 |
| Bear River ..... | 60   | Liberty .....     | 95  | San Luis .....    | 56 |
| Beaver .....     | 32   | Malad .....       | 36  | Sevier .....      | 6  |
| Benson .....     | 39   | Maricopa .....    | 84  | Shelley .....     | 34 |
| Big Horn .....   | 41   | Millard .....     | 47  | Snowflake .....   | 76 |
| Bingham .....    | 13   | Moapa .....       | *   | South Davis ..... | 98 |
| Blackfoot .....  | 23   | Morgan .....      | 53  | South Sanpete ..  | 59 |
| Boise .....      | **   | Nebo .....        | 49  | Star Valley ..... | 32 |
| Box Elder .....  | 100  | North Davis ..... | 100 | Summit .....      | 44 |
| Cache .....      | 61   | North Sanpete ..  | 84  | Taylor .....      | *  |
| Carbon .....     | 29.4 | North Weber ..... | 69  | Teton .....       | *  |
| Cassia .....     | 63   | Ogden .....       | 100 | Tooele .....      | 50 |
| Cottonwood ..... | 42   | Oneida .....      | 100 | Uintah .....      | *  |
| Curlew .....     | 70   | Panguitch .....   | *   | Union .....       | 38 |
| Deseret .....    | 47   | Parowan .....     | 6   | Utah .....        | 50 |
| Duchesne .....   | *    | Pioneer .....     | 72  | Wasatch .....     | *  |
| Emery .....      | 63   | Pocatello .....   | *   | Wayne .....       | 14 |
| Ensign .....     | 83   | Portneuf .....    | 28  | Weber .....       | 98 |
| Fremont .....    | 62   | Raft River .....  | 32  | Woodruff .....    | 41 |
| Granite .....    | 57   | Rigby .....       | *   | Yellowstone ..... | 29 |
| Hyrum .....      | 41   | St. George .....  | 53  | Young .....       | 84 |
| *Not reported.   |      | **Incomplete.     |     |                   |    |

# Mutual Work

## Social Committee

### Dancing and Ball-Room Management

For one week, from November 15 to 20, a convention of representatives from some of the Church schools, and from several state high schools was held in the Deseret Gymnasium to consider the subject of dancing. There were also present a number of Mutual Improvement workers from different parts of the Church. The convention was a great success, in that those who have charge of dancing came to an understanding as to what they thought should be insisted upon in the matter of government and conduct of dances; and also received from specially competent teachers instructions in the art of dancing. A summary, compiled by Arthur Welling, was given to the General Boards of M. I. A. who considered it, and recommended the following revised extracts:

#### Organization; Preparation; Education; Supervision

To have social committees, backed by the Priesthood and Auxiliary workers of the stake and wards, is **organization**.

To know just what to do and how to do it, is **preparation**.

To quietly but effectively convince the orchestra, and the dancing public that we know what we are about, and that the dance must be conducted according to the rules, is **education**.

To see that the dance is so conducted, resulting in wholesome enjoyment, is **supervision**.

**The Hall**—It should be clean and cozy, simply and appropriately decorated, and well lighted. There should be dressing rooms for the ladies and for the gentlemen.

**The Floor**—It should be smooth but not too slippery.

**Floor Manager or Director of the Dance**—He is the executive officer or representative of the committee. As such he has supervision of hall, orchestra, and program, and is the duly constituted judge as to what is proper and what is improper in dancing and deportment.

Among the duties of the director are these:

(a) To follow the program, preserving the identity of the dance called for.

(b) To insist upon correct position and to encourage the use of standard figures or steps.

(c) To tactfully but courageously exclude undesirable persons, and to see that tobacco, liquor, and bad language are not permitted in or about the building.

(d) To pass upon the fitness of the music, and if necessary give directions to the orchestra as to what to and what not to play.

Manifestly, the director and his assistants must be **prepared**.

**Music**—The music of the dance should be quiet and refined. Only those tunes which are suited to the dance in question should be tolerated and the proper tempo should be insisted upon, that the spirit as well as the identity of the dance may be preserved.

**Programs**—Printed programs give "tone" to a party, and make for refinement. Young men should be instructed in the use of the program, and in the attention each owes to the filling of his partner's program.



**Punctuality**—Punctuality has its virtues in the dance as elsewhere. Director, orchestra, and reception committee should be on hand at eight o'clock. They should make it worth the while of those who come early.

While dancers are gathering, orchestra may play appropriate preludes. At the appointed time the dance should be opened with prayer. Dispense with "Home, Sweet Home" medley. Close with prayer.

**Position**—Position should be easy and graceful. There should be no contact other than the necessary contact of hands and arms. Keep the movement down in the feet, not up in the hips, shoulders, and arms.

**Chaperones**—Patrons and chaperones lend "tone" and atmosphere of conservatism much to be desired, as well as adding an element of real safety.

Young ladies who have no invitations from young men may come if properly chaperoned, but should not accept company home other than that with which they came.

Young men should bring partners and their coming without should be strongly discouraged if not forbidden.

Cultivate the "wall-flower" out of existence.

Cultivate the "home-flower-girl" into existence socially.

Approach this social work with cheery optimism, not as a gloomy reformer. All things worth while take time. The task is not too big. Whether they admit it or not, our young people desire direction into ways of culture and refinement. Our task is to make sure that we do not "turn them off the right track by pointing it out to them in the wrong way." Have the courage to be conservative.

THOMAS HULL,

Chairman Committee on Social Work M. I. A.

## Athletics and Scout Work

### Scout Organizations in Country Settlements

Several questions have come to the office relating to the possibility of having a successful scout organization in a country ward. With a view to getting first-hand information as to whether or not this could actually be done, Scout Commissioner Dr. John H. Taylor addressed some questions to a number of settlements where scouts have been organized from one to two years, and from the many replies that have been received we are enabled emphatically to say that it is just as advisable, possible, practicable, and beneficial, to have a scout organization in a country settlement, or ward, as it is in a city ward; not only that, but the success of the organization is quite as certain in the country as it is in the city.

**River Heights**, Cache county, with a population of 230 people, mostly engaged in the farming industry, has a boy scout organization of 19 boys, and has had it for two years. Abraham Loser is the scout master. They meet once a week in the meetinghouse, and have prepared for their work by the study of the scout books. The work among the boys is very satisfactory. The scout master has been studying the duties of a scout master about three years. All the training he has had is from the "Hand Book for Boys," "Hand Book for Scout Masters," "Boys' Life" and "Scouting," and instructions in "The Y. M. M. I. A. Hand Book" and ERA, and he says that he gets all the information he needs, to meet all the questions of the troop, by reading these books and magazines.

**South Jordan**, in Salt Lake county, population 500, reports 20 boys who have been organized for two years. James E. Wardle is the scout master. He has had no special training, except what he has picked up from the scout publications. The endorsement and aid of the whole community have been given to him, and good results are shown. There is better discipline and order in meetings, and the good accomplished by doing the "daily good turn" is evident everywhere. Under the co-operation of the parents the boys have taken two "hikes." The older boys are imitating the younger ones in some of the good things they are doing.

Scores of similar statements, from small country settlements, in Utah and Idaho, are at hand and could be added. Yes; it is possible to have a successful scout organization in a country ward.

### Are Boy Scout Organizations Military?

In reference to a telegram of Dec. 6, announcing the resignation of Ernest Thompson Seton, naturalist and writer of books on nature, also Chief Scout of the Boys Scouts of America, on the grounds that, "militarism now comes first, and not woodcraft, the original purpose of the movement," this from a November, 1915, issue of "Scouting," is significant. "Scouting" is a paper published semi-monthly by the national headquarters of the Boy Scouts of America, for scout officials and others interested in work for boys:

"The following report was adopted at the seventeenth annual convention of the Georgia Federation of Labor, held in Columbus, Georgia, April 21-24. This is the report submitted by a special committee appointed to investigate the Boy Scout movement:

"The ideals and activities of the Boy Scouts of America are for peace, and the building up of body, mind and character. The rifle is not a part of their equipment.

"The committee believes from their findings that the Boy Scouts of America is an organization that, under its present policy, is a developer of the best qualities in a boy, and we think that any movement that has for its ultimate object the molding of better citizens should be encouraged."

"The Boy Scouts of America 'Hand Book for Boys,' 1915 edition, says: 'As an organization the scout movement is not military in thought, form, or spirit, although it does instil in the boy the military virtues such as honor, loyalty, obedience and patriotism.'

"As to uniforms: 'It should be clearly understood by all interested in the scout movement that it is not necessary for a boy to have a uniform or any special equipment to carry out the scout program.'

"As to drill formation: 'Drill and marching are valuable because of the qualities they develop in the individual boy, such as obedience to command, mental and physical alertness, and a good carriage.'

"The aim of the Boy Scouts is to supplement the various existing educational agencies, and to promote the ability in boys to do things for themselves and others. The method is summed up in the term 'Scoutcraft' and is a combination of observation, deduction, and handiness or the ability to do things. Scoutcraft includes instruction in first-aid, life-saving, tracking, signaling, cycling, nature study, seamanship, campcraft, woodcraft, chivalry, patriotism and other subjects."

Mr. Ernest Thompson Seton is a writer of international reputation on woodcraft and kindred subjects. It is to be regretted that his resignation as Chief Scout has been tendered to the National Organization. He has announced the formation of the Woodcrafts League,

and has invited members of the Boy Scouts to join it. Commenting on his action, Mr. Seton is reported to have said:

"When Baden-Powell and I organized the Boy Scouts of England in 1908, and the Boy Scouts of America in 1910, our purpose was to make all young people of the two countries outdoor children by teaching them the joys of outdoor life. As originally formed, the Scouts of America were to bear a message of conservation and brotherhood.

"The study of trees, flowers and nature is giving way to wig-wagging drills, and other activities of a military nature, thus destroying the original aims of the organization. As it stands now, militarism comes first and woodcraft second."

In this connection the following from "Scouting" of December 15, meets with our approval, and we believe will be approved by all M. I. A. scouts and officers:

"I am unalterably opposed to a military training for boys of the scout age; after they have passed that age, they are out of my line, I am only interested in the formation period. As General Fred Grant stated to me, 'your work is constructive, my work as a soldier is destructive.' And that is just the difference between the boy educated as a scout and the boy trained as a soldier.

"It is manifestly wrong to train a boy of tender years to destructive work. In all that I have said here, I am not to be understood as stating that soldiers in the present state of civilization are not necessary, what I claim is that it is not necessary and it is wrong to train young boys to destructive work.

"Very cordially yours,

"Signed,

DANIEL C. BEARD,

"National Scout Commissioner and Member of Executive Board."

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## Stake Work

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### M. I. A. Covers a Large Area

Elder W. G. Sears, writing from Bountiful, Utah, December 6, says: "Here is one from California. The influence of M. I. A. certainly covers a large area." Then he copies this letter addressed to him:

"I thank you very much for the manual. I have already attended two sessions of the M. I. A. in Oakland, and find the classes very interesting. The class leader is Brother Thomas B. Brighton who is here on a Thompson scholarship, doing graduate work in chemistry. I appreciate your interest in my religious welfare.—Sincerely.—PHIL S. GRANT."

The influence of M. I. A. work certainly does cover a large area, and while it sometimes looks discouraging to those who are in the battle front, we believe that the Lord is blessing the efforts of the workers in the cause, and that much good is being done in our organizations. We are hopeful that fathers and mothers and the priesthood of the Church will support and sustain the efforts that are being made by the associations looking to the advancement and development of our young people.

### Reserved for M. I. A.

The Liberty stake M. I. A. officers have printed a neat card to be placed in a conspicuous place in the homes of the people throughout the stake. It reads:

### Reserved

The Tuesday evening of each week for Mutual Improvement.

With health and strength to bless us, we shall endeavor to remember our reservation; because,

We like association;

We enjoy proper diversion;

We appreciate intellectual uplift;

We cherish a longing for the better life.

### Both Progressive and Effective

Ludvig S. Dale, Field Commissioner of the Boy Scouts of America, who visited Salt Lake City at the annual conference of the Young Men's and Young Ladies' Mutual Improvement Associations in June, wrote, under date of July 10, 1915, saying to Pres. Heber J. Grant:

"One of the most pleasant memories I have of the tour was the opportunity afforded me to study at first hand the 'Mormon' Church. Surely no one could have been more courteously received than I was; nor indeed does it happen every day that I meet men who are so whole-heartedly interested in the welfare of the coming generation. All in all, it seems to me, that your organizations for young people are both progressive and effective, and this being the case, there can be no doubt as to the results so far as the future is concerned."

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## Class Study

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### A Suggestive Preliminary Program

Hymns: "I Have Work Enough to Do," S. S. Song Book, p. 60; "Put Your Shoulder to the Wheel," S. S. Song Book, p. 178.

Talk, (10 min.) "The Blessing of Work."

Solo, "Song of the Armorer," by Nevin; or, "The Village Blacksmith," by Weis.

Story, (5 min.) "Be Up and Doing," p. 73, Y. M. M. I. A. Junior Manual, 1914-15; or, "Honest Work Wins," p. 9 Y. M. M. I. A. Junior Manual, 1915-16.

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## Reading Course

### The Purpose of the Reading Course in the Pennant Contest

It has come to the notice of the General Board that a number of the wards are diligently pushing the reading of the books of the reading course with a view to having everybody report points for the association in the pennant contest. This is all excellent, as far as it goes, and the proper thing to do, but it should be held in mind that the purpose of having people read the books provided, is not entirely to get scores. Officers who urge the reading of these books should be instructed to point out the benefits that will accrue to those who read them deliberately, and with a view to getting good out of them. It is true that the contest is one of the methods that has been adopted to encourage reading of the course and to increase the points for the different wards and stakes, but this is not the sole nor the main end in view. The great purpose is to benefit the readers, and this cannot be done unless the books are read with care, and in a way that will impress their contents upon the reader.



## Committee on Era and Fund

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### M. I. A. Fund

Officers will remember that a special appeal for Fund, as per "Hand Book," page 111, was made at the fall conventions. The General Fund was to be collected on the night of October 15, throughout the Church. A number of wards responded and have sent in their 100 per cent of the Fund promptly, to this office, but the number of wards was not sufficient for the General Board to feel safe in planning for future help, which they are so anxious to give. A further appeal, therefore, has been made by special letter to the officers to have the wards raise the funds no later than January 10. Statements have been sent out in connection with the letters, so that each ward may know exactly how it stands. In case any ward has the Fund on hand, but has not turned it in, the officers are asked to remit at once to the General Secretary. Brethren, the amount requested is very small, for the individual; but on the whole, if all do their part, great results are possible from it in our work. The Board appeals to you to act promptly.

### The Improvement Era

Lists of the number of subscribers for the ERA, that have come in from each ward up to Dec. 10, have been forwarded to the stake superintendents, who are requested to notify immediately each ward of its standing, and to ascertain if the canvass has been thoroughly made, with a view to giving each family an opportunity to subscribe for volume 19. If this has not been done, the work should be taken up immediately, in the true missionary, gospel spirit. All that the General Board ask is that the canvass be thoroughly made and the work of the ERA properly set before the people. It will speak for itself. The officers are requested to look into this matter now, so that new subscribers may receive the magazine without undue delay.

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## A New Book of Poems

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The Deseret News presses have issued a second edition of Emeline B. Wells' poems, the first having been printed nineteen years ago and long since exhausted. Besides the verses appearing in the old edition, the present will contain thirty-five additional poems written recently, though there are some older ones that could not be found for the first edition. A portrait of the author, taken twenty years ago, forms the frontispiece. Preceding the added poems is a beautiful picture of the author as she appears today. The beloved personality as well as the literary ability of the author, who is now in her 88th year, will add to the popularity of the book, and it is quite certain that the new edition will be exhausted immediately upon publication. Sister Wells has been identified with Utah since the second year of its settlement, and is one of the most prominent and representative women of the West. For forty years she was editor of the "Woman's Exponent," and she is now the honored president of the Woman's Relief Society, with which she has been connected nearly all her days. She is a lovable and interesting character in the Church, and is still full of good works. Her tender verses, whose sentiments are founded in deep trial and rich experience, will be read with pleasure by all.

## Passing Events

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**Winston Spencer Churchill**, former first lord of the admiralty, and chancellor of the Duchy of Lancaster, left for the battle front in the uniform of his regiment, November 17, last, as major of the Queen's own Oxfordshire hussars.

**Prof. Alexander Lewis**, for thirty-four years the director of the Logan Tabernacle choir and the leader of the temple choir in that city for many years, died in Logan, November 20, 1915. He was born February 3, 1833, in South Wales, and came to Logan in 1865.

The extension of railroads in Utah has received much discussion lately in the papers. The building of a line to the Uintah reservation by the Denver and Rio Grande is an uppermost topic in railway circles, and we are told that millions of dollars will be expended in the extension of the Gould lines.

The coronation of the mikado of Japan, Yoshihito, was held at Kyoto, on the 10th of November, 1915, amid spectacular ceremonies, witnessed by the people of Japan and representatives of foreign countries, for the first time in the history of the country. The ceremonies which covered a period of three weeks cost approximately five million dollars.

The Canadian government took over all the high-grade wheat on November 28, in the elevators of the country east of Fort William, amounting, according to estimates in the press, to about twenty million bushels. The government will pay the owners at once, and ship the wheat to the allied countries, principally to England and France. This step was taken in order to prevent wheat from rising to an exorbitant price.

**Christopher O. Folkman**, pioneer of Plain City, died in Plain City, Utah, in early November, 1915, and his funeral services were held in the meetinghouse November 18. He was 89 years old, being born in Bornholm, Denmark. He came to Utah in 1858. He filled three missions to the Scandinavian countries, covering a period of twelve years. He is survived by nine sons and one brother, J. G. Folkman, who is ninety-two years old.

**Samuel R. Bennion**, one of the founders of Uintah valley, and a Utah pioneer who came to Salt Lake in October, 1847, died in Vernal November 17, 1915. He was born in Nauvoo, Illinois, November 10, 1842. His parents settled in Taylorsville where he lived until called to help settle the Uintah valley. He was president of the Uintah stake of Zion for over twenty years. He is survived by his wife and eleven children.

Armenian massacres have appalled the world. The American committee reported that a careful survey of the village of Can shows that 55,000 persons were massacred in that district alone, and they believe that the Turks have slain at least one million Armenians. All aid for the sufferers is blocked by the Turkish authorities who will not permit anyone to do anything to preserve the lives of a race whom they declare disloyal to the Turkish rule.

Neutrality violations were charged against officials and employees of the Hamburg-American line in New York. They were accused of conspiring to defraud the government of the United States by sending out vessels loaded with coal for German cruisers and commerce

raiders, under false clearance papers. They admitted the overt acts charged and that they had disbursed \$1,500,000 for this purpose, but denied that those acts were part of a conspiracy to defraud the government.

**Yuan Shih-Kai** has announced that the republic of China will cease, and that he will declare himself emperor. Japan, Russia and Great Britain, some weeks ago, made official suggestions to the Chinese government that they postpone the decision of the question of returning to a monarchical form of government. China declined to accede to the suggestion. The reason the powers objected to China making so momentous a change during the European war was that the foreign nations would be unable to properly protect their citizens in case of disorders or insurrections.

**Lord and Lady Aberdeen** visited Salt Lake during the early part of December and spoke in the Salt Lake Theatre for the benefit and relief of Irish children. Lord and Lady Aberdeen also visited Provo, Ogden, Logan and other parts of the state. Committees of leading men and women met them in each instance, and entertained them during their stay. A luncheon was given at the Alta Club in their honor, by Governor Wm. Spry and Mayor Samuel C. Park of Salt Lake City. Lady Aberdeen is the president of the International Council of Women and during her stay was entertained by local club women, the principal function being a luncheon at the Hotel Utah, on December 11.

**The Carranza government** in Mexico has been recognized by a number of the nations, Spain having recently joined the number. During the latter part of November, Villa was defeated at Nogales. The whereabouts of General Villa is not clearly known but after the fighting at Cananea resulting in the defeat of his forces the remnants of his army under General Rodriguez were reported withdrawing to the interior of Sonora. The head of General Juan B. Hernandez, 80 years old, an intimate friend of former President Diaz, was sent by Luna Gaticia to General Pablo Gonzalez, commander of Mexico City, as a "Christmas present" from Vera Cruz. Advices dated December 20 state that Villa has abandoned his army and will seek refuge in the United States.

**Henry Ford**, the automobile manufacturer, and a Peace party consisting of: Gov. Hanna, of North Dakota; Judge B. B. Lindsey, Jane Addams, Dr. Washington Gladden, Mme. Rosika Schwimmer, and many others, left New York on the 4th of December, on a Norwegian liner, "Oscar II." Mr. Ford called it a Peace expedition to the neutral countries of Europe, and the purpose was to press plans of peace for the early termination of the great war. Two steamers were chartered to take the party to Norway from whence they will communicate and visit with other parts of Europe. The authorities at Washington declined to give the party their support, and refused to issue pass ports for the party to visit belligerent countries. Mr. Ford took sick on his arrival in Norway, and returned to America, having first given his check for \$270,000 to continue the work.

**The national budget** Secretary McAdoo made public on November 25 suggests legislation that Congress must enact to meet the expected deficit in the national revenue, and the expenditures that the army and navy increase will require. He proposed that Congress shall re-enact the emergency revenue taxation law, return the tariff tax on sugar, increase taxation on individual and corporate incomes, reduce the limit of exemption from the income tax, provide for taxation on

gasoline, crude and refined oils, and automobile and other internal combustion engines. He estimated that nearly \$113, 000,000 additional revenue must be found for the fiscal year ending June 30, 1917, President Wilson reiterated these recommendations in his message to Congress.

**The Great War.** The campaign in Serbia, it was declared by Berlin, closed with the end of November, its object having been accomplished. The Germans report over one hundred thousand Serbians taken prisoners, and the remnants of the disorganized northern army driven back into the Montenegrin hills. The Serbians deny that more than fifteen thousand prisoners had been lost. The Germans at this writing control the oriental railway, and almost all of northern Serbia. Most of the German troops are concentrated on the Rumanian frontier, to guard against the Russian advance up the Danube through Rumania. It was generally conceded about the middle of December that the allied forces which had entered Mesopotamia from the south, forcing their way towards Bagdad, had been practically defeated, and that the German forces are in control as far south as Bagdad. The British withdrew from positions in Gallipoli Dec. 20.

**The "Ancona" affair** continued to attract attention and the latest report is that 208 people lost their lives when an Austrian submarine sunk the Italian steamer some weeks ago. Out of this number five were naturalized American citizens. The government of the United States demanded of Australia, on December 6, that the imperial and royal government denounce the "sinking of the 'Ancona' as an illegal and indefensible act, and that the officers who perpetrated the deed be punished; and that reparation by the payment of an indemnity be made for the citizens of the United States who were killed or injured by the attack on the vessel. The government demanded a prompt reply and expressed the belief that the Austro-Hungarian government would not sanction or defend an act condemned by the world as inhuman and barbarous which has caused the death of innocent American citizens. The Austrian government replied upholding the captain of the submarine in sinking the "Ancona." The relations between the United States and Austria stood at the breaking point, on December 20.

**The President's** message to Congress contained a momentous paragraph relating to the disloyalty of certain foreign-born Americans, "who have poured the poison of disloyalty into the very arteries of our national life." He maintains that "the greatest threats against our peace and safety, have been uttered within our own borders," and he requests federal laws to deal with these conditions. This part of his message has, perhaps, elicited wider applause, as well as more bitter disapproval in certain quarters, than any other feature of the message.

The main part of the President's message, however, was a discussion of the national defenses, and while he asks for a great increase in the army and navy, military aims are denied in his declaration that, "we shall always see to it that our military peace establishment, is no larger than is actually and continuously needed for the uses of days in which no enemies move against us." He adds, however, "we do believe in a body of free citizens ready and sufficient to take care of themselves and of the governments which they have set up to serve them." His recommendations for preparedness follow Secretary Daniels' program, made public some weeks ago, and contemplates a very large increase in the standing army—from 108,000 to 142,000 for times of peace, with a citizen soldiery of 400,000; also the construction, within five years, of ten great battleships, with many cruisers,



destroyers, submarines, ammunition ships, and the addition of 11,500 men to the personnel of the navy. He deals with financing these proposed additions to the army and navy, by suggesting different internal taxes. The extra expense will amount to probably \$112,000,000. He is opposed to raising the money by national bond issues.

These young ladies, with Bishop James G. Wood, of Clearfield, Utah, were with the crowds that attended the Round-up at Logan,



VERNICE ROBERTS AND SUSAN S. WOOD,  
PRIZE WINNERS AT THE RECENT UTAH  
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where they spent several days in a most profitable and interesting manner. "This great meeting impressed me," writes Bishop Wood, "with the fact that the home life is one of the most potent factors in the foundation of character. Very few children who come from happy homes go astray. There are many excellent mothers, but comparatively few fathers who have learned the secret of getting into a boy's heart, keeping his sympathies, guarding his appetite, developing his virtue, and building him into a manly man. There is truth in the old saying: 'The hand that rocks the cradle is the hand that rules the world.' Nevertheless, if the boy is to be saved, the father must do his part. Prof. O. H. Benson of Washington, D. C., who was present at the Round-up, proved that the education of the last half century has had a tendency to divert the child from the home, through the lack of practical education. He would much rather his

children take up practical work, when seven or eight years of age, and that, too, on the farm. In the home two-thirds of the time of the boys should be spent in vocational work, and the girls brought back to the kitchen and dining room, prepared for what God has designed them to become. He congratulated Vernice Roberts, 13 years of age, for taking the first prize for making the best bread. She should have had a double prize because she gained her knowledge at home, for she is an expert house keeper, even at her age; and all thoughtful people will realize that she has saved her mother much labor. As to her schooling, she is the equal of any girl her age. Susan B. Wood, also of Clearfield, received the first prize for growing the best potatoes in the state, on school grounds. These two young girls enjoyed and appreciated a free pass and a three-weeks' course at the Agricultural College. They attended many demonstration meetings, and had the pleasure of meeting and shaking hands with many prominent people of the East and the West. Professor Benson was particularly interested in seeing the parents present with their children. He spoke highly of the people of Utah for encouraging their children in their temporal work. He closed his illustrated demonstration and lectures with a portraiture of Jesus Christ, the character Builder, the perfect Being, the correct Ideal. He was not above carrying water for his mother, or working at the carpenter bench for his father."

**Captain Boy-Ed and Von Papen**, military and naval attaches of the German embassy, were recalled in early December on request of the government of the United States, for their pernicious activity in labor disturbances, and bomb-handling in munition plants and ships for weeks past. They will suffer the same fate as the Austrian Ambassador Dumba did.

### Questions for M. I. A. Officers for January:

1. State briefly what is being done in your stake on vocations and industries.
2. Name the ward in your stake that has the largest attendance according to population and give reasons why.
3. In how many wards have you reached 12%?
4. What are your difficulties in the promotion of scout work?
5. What methods have you adopted to maintain order in the classes and discipline?

## Improvement Era, January, 1916

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